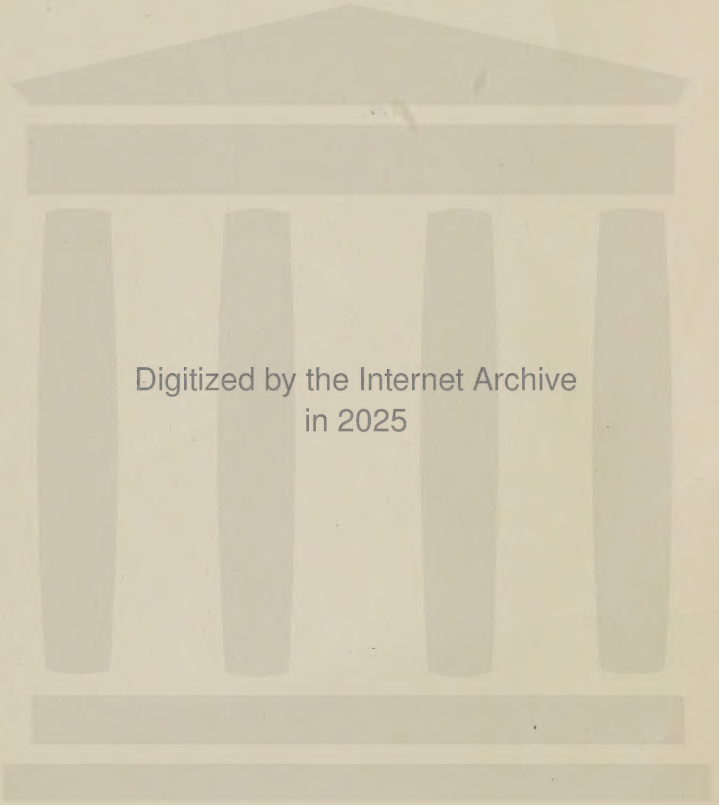
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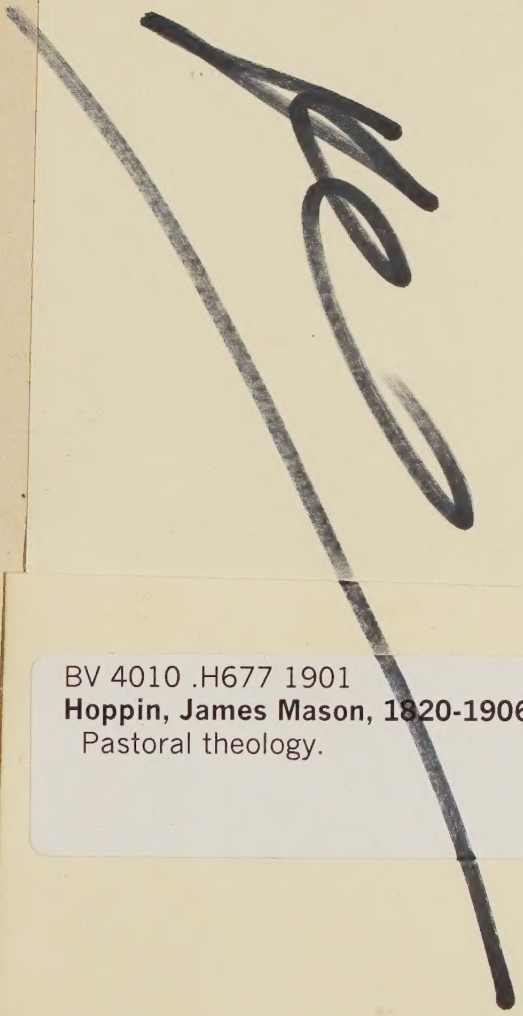

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Pastoral theology.

PASTORAL THEOLOGY

By JAMES M. HOPPIN, D.D.

PROFESSOR OF THE HISTORY OF ART, AND LATE OF HOMILETICS AND PASTORAL THEOLOGY, IN YALE COLLEGE

"Il est, parmi les hommes, le représentant d'une pensée de miséricorde et il la représente en la transportant dans sa propre vie. Secourir, c'est son ministère, c'est sa vie."—ALEXANDRE VINET.

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PREFACE.

CHRISTIAN theology has ever presented a strong front to its foes; it has changed front, so to speak, as the emergencies of the conflict have varied, bringing into view the dogmatic side of truth in the age of the Nicene Creed and that of the Reformation, and the critical and apologetic in the controversies of the eighteenth century and those of the present day under the assault of the rationalistic philosophies; it is, itself, as instanced by Schleiermacher and Neander, profoundly philosophical, seeking reasons for the knowledge of divine things, and also, in times of nobler faith, mystical; but through every age, however scientific or unscientific, there is to be seen beneath all forms one spirit, showing that the teachings of the Spirit are identical, and that in them is the same practical element—that of righteousness. Whatever may be the speculations of thinkers upon ideal truth, from Anselm to Bushnell, it is always right to be and to do good—to strive after the pure life of God in the soul. The gospel is the energy of goodness, the expression of infinite love, the holy life of self-sacrifice in imitation of Christ's sacrifice. The best modern spirit of theology recognizes the essential character of the gospel to be the manifestation of a personal Saviour in humanity, who draws men to Himself by His love, and implants in them a new principle of goodness. Christianity is the divine

Dr. Vincent Bird 7/95 gift

spirit of goodness incarnate. This spiritual religion is a revival of apostolic faith, and the need of the present day is not a new theology so much as a new religion—more truly evangelic and filled with new spiritual life. The Church easily loses the consciousness of its high mission, but the Church, above all, is the sphere of the Holy Spirit's good activities, who is called the Spirit of Christ, the Spirit of Truth.

Pastoral theology, of which the present book treats, ranges itself under this practical—this invariable aspect of divine truth; it draws its life directly from the Bible and from the life and will of Christ.

It is earnestly hoped that the work may be useful in contributing to the practical and spiritual tone of the ministry. The pastor should not be a superficial man or superficially acquainted with the wants of his flock; but by studying his people with that loving and comprehensive insight given by the Spirit, he should seek that they be thoroughly perfected in Christ.

The pastoral spirit, being that of direction and guidance, is the deepest of all, and forms the starting-point of every good influence, so that the life of the pastor should be identical with the will of Christ. This is the condition of its existence. The holy glow that once surrounded the office of pastor, the divinity that hedged it about with reverence and awe, has almost vanished away, and his power is now in his character, his Christ-likeness; and this, perhaps, is as it should be, for the pastoral character reacts upon the office, and thus the right conception of it must at length be attained.

This volume comprises, substantially, a course of lectures given to classes of theological students, and it forms a companion volume to a work by the author on "Homiletics," published in 1881, fulfilling the promise made in

the preface of that book ; and I would desire that the two books should go together, and that one of them (contrary to what was said in the preface) should not be considered complete without the other.

My endeavor has been to make such a book as I would wish to have had when a theological student and young pastor—one that would be of real aid in the studies, inquiries, trials, and mental and moral preparation for the strenuous work of the ministry. I have tried also to set forth the sympathy, the wondrous pitifulness of the Christian religion as exemplified in the pastor who represents his divine Master on earth, and who is no mere theorist, but an untiring good worker, a loving and courageous helper of humanity.

The real needs of the day and land in which he lives are the needs which the pastor is to supply, if he obeys the command to "feed the flock of God which is among you." I have striven especially to bring out this effectively practical element of the pastor's character, like the character of Christ. He is not appointed to administer to abstract evil. The actual form of evil which presents itself in the community where he dwells indicates the error at work in the spiritual consciousness of men, and this is the evil to be sought and remedied. He must understand his time. Vice itself wears the fashion of the day, and mocks the beauty of its higher culture, concealing its deformity under the charms of a more exquisite civilization. A keen and trained intelligence, touched by the spirit of divine love, is demanded for the pastoral work of our age and land. Alas! if the minister of Christ and of light goes through life missing every opportunity of doing good to men from not knowing their real wants. The pastor of souls should know men and what they talk and think about. In our best communities are

to be found Americans by birth and education who are professed Buddhists; there are Mormons; there are Socialists and free Communists, who are working for the abolition of the laws of a Christian civilization; there are men tired of life, because they have never truly lived; there are men eaten up with the love of money, and who know no other religion; there are materialists who deny all supernatural truth, in every grade from the disciples of the most pessimistic school to the purely scientific worshippers of primitive force in the physical universe; there are pantheists, who are derived from the lofty-minded Spinoza and the German philosophies, and there are those who are led by the more logical reasonings of the modern English school of sceptical philosophy; there are those who believe nothing and hope nothing; there are those who wander in search of their lost in the realm of ghosts, like Odysseus in the shades of the lower world. These ideas, the most philosophical, many of them truly so, have become popularized, and are the active forces of the day. They turn men from the true light. They are mingled with scientific truth wrested from its proper basis. They pervade society, they influence ourselves, and they influence the men and women (though perhaps we do not know it) with whom we ourselves come in constant contact. These are men and women often of the most truth-loving and beautiful characters. They are to be loved and spiritually aided, although they do not accept Christ in any of His relations to humanity; and he who thus loves his fellow-men and consecrates all his powers purely to the work of saving souls in the kingdom of God's eternal righteousness and peace, deserves recognition and a high place of honor in our hearts, as the Scriptures exhort "to know them which labor among you,

and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake."

What is said in these lectures is a candid though brief expression of the author's views, echoing no other's opinions, so that he compromises no one but himself ; while, at the same time, he has sought, as far as possible, the concurrence of all the true voices of the Church and of history. He has claimed the widest liberty, believing that important subjects are only to be profitably discussed in the free but sincere spirit of the Broad Church, or in that condition of religious thought in which, while the unity of the spirit is maintained, writers are allowed the utmost scope of investigation and ample space to move in. He is assured that on many mooted points the book will prove too high for some and too low for others, and he begs that it may not be rejected on that account, when its intention to help young men in the ministry be fairly recognized, and that only what is wrong in it may be cast aside, and what is true received. It aims to be Christian and not sectarian. No one denomination or portion of the Church has been kept exclusively in view, and the single purpose of the book is to portray the Christian pastor in his multiform relations as the friend and guide of men, to set forth those principles which should mould and direct the pastor under whatever form or name of the Church of Christ he is called to serve, so that he may possess that breadth of wisdom and love which has its roots beneath all distinctions, and be inspired by the apostolic injunction : "Only let your conversation be as it becometh the gospel of Christ . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

NEW HAVEN, CONN., October 1, 1884.

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PASTORAL THEOLOGY.

INTRODUCTION.

SEC. 1. *Place and Literature of Pastoral Theology.*

THE pastor is likened in the Bible to an Eastern shepherd tending his sheep in the wilderness or on the mountain-side, where his movements are as free as the things of nature by which he is surrounded; he watches the flaming sun by day and the stars by night, and grows wise by communion with the spirit of the universe; now he darts forth to find and rescue a wandering sheep; now he leads down his flock into the green pastures and by the still waters, and then he seeks fresher fields, where the springs are never dry, by lofty and rugged paths, encountering perils that demand a strong arm and brave heart to meet—and what shall be said? Shall we put this man into a Church livery, and give him a Church manual for his guide, and arm him with a policeman's baton instead of his rude, crooked staff, and order him when he shall get up or lie down, when he shall fold his flock or lead them forth with merry pipe and song?

All the poetry and usefulness of the vocation to which his divine Master, to whom he is mainly responsible, has called him would be spoiled by thus turning the free mountain shepherd, the child of nature and God, into an

ecclesiastical machine governed by exact rules; it were indeed an impracticable and thankless task.

Pastoral Theology, though forming a vital and organic part of the science of Christian Theology, is a theme evasive of analysis and thus somewhat difficult to treat, having regard as it does to relations which are almost wholly spiritual and personal, and whose roots are deep in the affections. As well might one try to construct a philosophy for the economy of a household and the affectionate and moral (the Germans have a better word, "*sittlich*") relations of parents and children, as to make a science of those fine relations of a Christian pastor to his flock which constitute the most profound and spiritual of human ties.

Another difficulty lies in the intensely practical nature of the subject and its multifarious richness of application to the innumerable wants and changing circumstances of life and of the life of the Christian Church, regarding pastors as "stewards of the manifold grace of God." While the essentially practical department of Homiletics may be treated in a scientific way, though it also is apt to be injured by applying critical analysis too narrowly, for "the word of God is not bound," and, in fact, preaching is so intimately connected with the pastoral work, both of them having for their aim the building up of the kingdom of God in the world, that they are but different sides of the same work—yet the teacher of Pastoral Theology is apparently much less advantageously placed than teachers in the other departments of theological education. The lecturer on Systematic Theology, let him enter his subject where he may, cannot fail to make his way to a central truth, from which he begins to open the discussion around him in the logical evolution of thought; the lecturer upon Church History,

however he may dwell upon the philosophy of history and search after the creative idea which is to conduct him through the immense field of historic investigation, must at length be content to move on, following the resistless track of a divine law of development, and acting as an interpreter to a higher series of facts. The Exegetical instructor, having ever so carefully laid down his principles of interpretation, has his lesson before him, and a sure if not always plain road marked out for him; in like manner the teacher of Christian Ethics must himself draw out from the Scriptures in some ordered plan whatever they contain of the principles of moral duty and their reference to human conduct; but where shall the teacher of Pastoral Theology begin? Instead of a determinate path, a wide and in some respects vague field lies before him. Can his theme be considered a science? Is it not rather an art than a science? A science is the development of those abstract principles or recognized laws upon which any particular department of knowledge rests; hence there is something determinately progressive in it—a philosophic even if occult evolution of ideas; but what purely scientific method can be applied to Pastoral Theology? It is free, and subject to circumstance and personal wisdom and will, and above all, the divine will. "It is," says Vinet, "art which supposes science, or science resolving itself into art;"[1] but art, strictly speaking, is the opposite of science; science refers to the principles of things—their speculative and absolute groundwork; while art refers to the disposition, modification, and external use of principles for a certain end, and this describes the connection

Pastoral Theology an art rather than a science.

[1] "Pas. Theol.," § 1.

that Pastoral Theology bears to science, or, more truly, to the science of theology; it is the art of applying truth —call it scientific truth—to vital ends; it partakes more of an art than of a science, but it rests back on a groundwork of truth; it is chiefly concerned in carrying into life and practice those fundamental truths which are taught in the Scriptures and in any true and comprehensive system of theological education. This may be better seen if we lay down even the briefest methodized scheme of a course of theological instruction.

Place of Pas. Theol. in a scheme of theol. education.

A course of theological study is commonly divided into a fourfold classification—viz., Exegetic, Systematic, Historic, and Practical. (1) Exegetic Theology includes (*a*) Historic Criticism of the Books of Scripture; (*b*) Biblical Hermeneutics, or the laws of scriptural interpretation; (*c*) Biblical Exegesis, or the actual interpretation of Scripture. (2) Systematic Theology includes (*a*) Dogmatic Theology, or the discussion of the principles of faith; (*b*) Moral Theology, or Christian Ethics. (3) Historic Theology includes (*a*) the History of Christian Doctrines; (*b*) Symbolic Theology; (*c*) Archæology; (*d*) Theological Literature. (4) Practical Theology includes (*a*) Church Polity; (*b*) Catechetics; (*c*) Liturgics, or the Theory of Worship; (*d*) Homiletics; (*e*) Pastoral Theology.

Pastoral Theology, under this classification, is a branch of Practical Theology, and includes the more personal and official relations of the pastor to the church and to the people of his charge.

This department, in our theological training, has been crowded into a small space; it has been, in fact, almost entirely neglected. Never can the writer forget his own lack of preparation, and his entire inability to meet the

practical and urgent duties of the pastoral office put to the test the first time that a mind awakened from its sleep and trembling under the searchings of spiritual truth sought his counsel ; not a hint had he received in the theological school by way of practical instruction as to the methods of treating such a mind.

This pastoral skill, you say, cannot be taught, cannot be mapped on the charts of the eternal world, and comes through the finer lessons of experience ; but we do not altogether admit this. Something may be done in the normal school of theological education to inform the young pastor as to the real duties of his work, to forewarn of its difficulties, and to forearm for its glorious warfare ; and from its practical importance and its wide scope of interest this is a department of theology, or more truly of ministerial training, in which the great apostle of humanity, with his unequalled combination of tact, sympathy, and zeal, or the beloved disciple who leaned on Jesus' breast and drew thence the pure pastoral spirit of blended wisdom and love, would have delighted to employ their powers.

Literature of Pastoral Theology.

In regard to the literature of Pastoral Theology it is not necessary for us to go over this wide and somewhat monotonous field. Its most compact, accessible, and familiar works are among the best. We name a few of them. The inspired springs are the richest. As the office of the pastor *de origine* is divine, is imaged on the relation of the Divine Shepherd to his flock, of the Almighty Father to men, his children, we find the head-sources of authority and instruction upon this theme—the commission, the principles of action, the entire work and life of the Christian pastor—comprehended in the Scriptures.

In the Old Testament the germs of the pastoral idea

begin to manifest themselves in the early offices of the "priest" and the "prophet." It is declared (Jer. 3 : 15) : "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding ;" and every Old Testament interpreter of the law of righteousness to whom was given the staff of leadership, and who spoke words that in cloudy symbol or clear precept proclaimed the divine will to men, is a teacher in that "wisdom" which represents the spiritual guidance vouchsafed to the people of God.

The Scriptures.

But in the New Testament of "the Lord our righteousness" the most perfect image of the pastor is revealed in Christ. The study of the Gospels, or the life of Jesus, from a purely pastoral point of view, has a deepening and establishing influence ; for many of our Lord's words, as in the sending forth of the apostles and at the Last Supper, were especially addressed to his disciples as future spiritual guides and pastors. The same spirit is to be evoked that was then evoked to enable men to become able ministers of the New Testament, not of the letter which killeth, but of the spirit which makes alive. The Pastoral Epistles, written as they were primarily to young ministers by an aged minister who had made "full proof of the ministry," and who was appointed by Christ to plant and organize the universal Church—these form the most full and systematic inspired source of the nature of the pastoral authority, and of the duties and qualifications of the Christian pastor ; they are his pandects and constitution ; they present a whole theological seminary or seed-plot of heavenly instruction and guidance, that, if closely studied, need not to be supplemented by human precepts. They set forth both the doctrine and the life, for they come through the teach-

ings of that Spirit who is himself "the Bishop and Shepherd of our souls." The real greatness and simplicity of the preacher of the "gospel of the blessed God," the end of whose labor is "charity" and "faith unfeigned," as given us in these epistles, may be well contrasted with false human ideas of the work of the ministry, whether they look to intellectual display or hierarchical ambition.

Of works on Pastoral Theology, the most satisfactory and the most complete in itself, is "Pastoral Theology or the Theory of the Evangelical Ministry" ("Theologie Pastorale, ou Theorie du Ministre Evangelique"), by Alexandre Vinet. **Vinet's Pas. Theology.** This book treats the subject in as philosophical a method as it is capable of being treated, and for a European author it is inspired by an extraordinary spirit of Christian freedom. It glows with an elevated sentiment which seems caught from the Alpine mountains, by whose side the author lived. Like John Foster, with whom Vinet has been compared, his thought is often obscure from its depth; it is, however, from this circumstance none the less suggestive. He follows the pastoral office to its beginnings in the infinite thought of God, proving the divine reason to be beautifully manifested in its institution, and showing the love and wisdom of Christ, the chief Shepherd, in the ministry which he appointed. Vinet is wonderfully clear and rich in this portion of the subject—the institution and the ideal of the Christian ministry—and in the purely subjective portraiture of the pastor; but on the more practical qualifications and duties of the pastor there is a deficiency in Vinet's work. This doubtless arises from the fact of Vinet's situation and his residence in the bosom of the pure and devoted but rigidly hemmed-in Swiss Reformed Church, and of an

Old World civilization. It is not too much to say that the pastoral office itself, in a free country like ours, has assumed nobler proportions than those in which Vinet was ever accustomed to see it exhibit itself, and that here we may hope that its highest ideals shall be more and more fully realized.

Burnet on the Pastoral Care.

"A Discourse of the Pastoral Care," by Bishop Burnet, though an old and quaint work, is singularly comprehensive, and stands its ground to this day. Prelatic in tone, its scope and aim rise above ecclesiastical distinctions, and rest upon solid principles. It leaves a strong impression of the divinely instituted authority and intrinsic dignity of the ministry, and it heightens the sense of ministerial obligations. It is animated in style, and is sometimes, like Burnet's other writings, weighty.

Herbert's country parson.

"A Priest to the Temple, or the Country Parson's Character and Rule of Holy Life" (1632), by George Herbert, is another book that is true gold. It is the portrait of George Herbert, done by himself, of a pure-hearted Christian minister, and noble Christian gentleman. The High-Churchism of Herbert was the poetry rather than the substance of the man, which was spiritually sound. His book breathes the humble spirit of the man who, leaving the highest walks of rank and literature, preached to the illiterate congregation of Bemerton Chapel. The young pastor who wishes to cultivate humble piety, to learn cheerful self-denial, to acquire genial and practical wisdom in dealing with common men, and to invigorate his English style, would do well to make a constant companion of "The Country Parson." Herbert says of students for the ministry, "their aim and labor must be not only to get knowledge, but to subdue and mortify all lusts and

affections ; and not to think that, when they have read the fathers or schoolmen, a minister is made and the thing is done. *The greatest and hardest preparation is within.*" In another place he says : " The parson's yea is yea, and nay nay ; and his apparel plain, but reverend and clean, without spots or dust ; the purity of his mind breaking out and dilating itself even to his body, clothes, and habitation." Again : " The country parson is full of all knowledge. They say it is an ill mason that refuseth any stone ; and there is no knowledge but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching ; because people by what they understand are best led to what they understand not." Yet again : " He is not witty or learned or eloquent, but holy—a character that Hermogenes never dreamed of, and therefore he could give no precepts thereof. But it is gained first by choosing texts of devotion, not controversy ; moving and ravishing texts whereof the Scriptures are full. Secondly, by dipping and seasoning all our words and sentences in our hearts before they come into our mouths ; truly affecting and cordially expressing all that we say ; so that the auditors may plainly perceive that every word is heart deep." This last sentence is the key of the book. Herbert agrees with Neander, "*pectus est quod theologum facit ;*" and with John, who looked upon his hearers as his children in Christ. He says, " The parson is full of charity ; it is his predominant element."

Baxter's " Reformed Pastor" sets forth a high idea of the Puritan minister. It is salt, sparkling and pungent. No book can be more quickening to the ministerial conscience, and sometimes it is tremendous in solemn

earnestness. But while it overruns with energy and holy enthusiasm, its tone is too exacerbating and intense, and it leaves too little repose for the spirit. The passive virtues are not sufficiently recognized. The spirit of Christian joy and the encouraging views of the ever-present love and assistance of Christ do not pervade and inspire the book. This was doubtless somewhat owing to the excited and polemical state of the theology of Baxter's day; but it is nevertheless a noble book, and leads the minister to stand fully in the eye of God. It is a corrective to all low and superficial ideas of ministerial character, and repeats in startling clearness, "if any man will come after me, let him deny himself and take up his cross and follow me."

Baxter's reformed pastor.

Bridge's "Christian Ministry" is a book that has little originality, but is a useful compilation; and there are other less complete works, some of them of ancient date and more curious than important, among which might be mentioned Bowles's "Pastor Evangelicus," written by an English clergyman originally in Latin, 1649; Cotton Mather's "Student and Pastor," characterized by this author's quaintness and pedantry; Scougal's "Sermon on the Importance and Difficulties of the Ministerial Function;" Archbishop Secker's "Charges;" Bishop Taylor's "Clergyman's Instructor;" Fletcher of Madely's "Portrait of St. Paul;" Robert Hall's "Discourse on the Discouragements and Supports of the Ministry;" Humphrey's "Letters to a Son in the Ministry;" Oxenden's "Pastoral Office;" Bruce's "Training of the Twelve;" Kidder's "Christian Pastorate;" Shedd's "Homiletics and Pastoral Theology." To these might be added such suggestive and practical works as Spencer's "Pastor's

Other works.

Sketches ;" Wayland's "Ministry of the Gospel ;" Mullois' "The Clergy and Pulpit ;" Park's "Life of Emmons ;" Stanley's "Life of Dr. Arnold ;" Stopford Brooke's "Life of F. W. Robertson ;" Conybeare and Howson's "Life of St. Paul," and Neander's "Life of Chrysostom."

French works.

In the French language, after having mentioned Vinet and Mullois, the most noted is Massillon's "Discours sur la Vocation à l'état Ecclesiastique."

German works.

Of German authors the following might be noticed as among the most useful and practical: Claus Harms's "Pastoral Theologie ;" Bengel's "Pastoral Grundsaetze ;" Schleiermacher's "Praktische Theologie," especially the two chapters upon Pastoral Theology ; Reinhard's "Letters upon the Studies and Life of the Preacher ;" Nitzsch's "Praktische Theologie ;" Hüffel's "Das Wesen und der Beruf des Evangelisch-Christlichen Geistlichen ;" Gräffe's "Die Pastoral Theologie in ihrem ganzen Umfange ;" Kaiser's "Sketch of a System of Pastoral Theology ;" Köster's "Manual of Pastoral Science;" Strauss's "Glockentöne;" C. Palmer's "Handbuch Pas. Theol. ;" Dr. Wilhelm Otto's "Evangelische Praktische Theologie ;" to which might be added Van Oosterzee's "Practical Theology," which is especially rich in the department of Poimenics. Conrad Porta's "Pastorale Lutheri," and all of Luther's works and words are mines of practical wisdom and suggestion ; and if the theological student would imbue his mind with the regally truthful and bravely confessing spirit of Luther, he would be, like him, even in these dull days, a reformer of the Church of God.

Of the more ancient works in this department the principal are Chrysostom's *Περὶ ἱεροσύνης* and Pope

Gregory's "Liber Regulæ Pastoralis," the last of which is remarkable for its vigorous setting forth of that discriminating wisdom or "prudence" which the pastor requires in dealing with men. King Alfred translated it into Anglo-Saxon. Chrysostom, in his work, contends that the pastor must be a holier man than the monk, or than ordinary Christians, because he has to instruct men in the highest or divine truth, and that in composing a sermon he is not to look to the praise of men, but to God's praise only.

Chrysostom and Gregory.

The writings of St. Bernard of Clairvaux and of St. Augustine abound in pregnant thoughts upon the duties of the pastoral office, and thoughts leading to its higher springs of power.

Augustine.

After noticing these (and hundreds of others might be mentioned), the words of an old writer still hold true, that "a holy pastor has but three books to study—the Scriptures, himself, and his flock."

PART FIRST.

THE PASTORAL OFFICE.

SEC. 2. *The Pastoral Office founded in Nature.*

PASTORAL THEOLOGY, technically speaking, is one branch of Practical Theology, and it includes all that the other departments do not teach, or all that remains to be taught in the education of the Christian minister; in other words, it strictly comprehends those methods of pastoral labor and instruction which are employed outside of the study and of the pulpit. It is "a function of the Christian ministry supplementary to the preaching of the Word." It has reference to all extra-pulpit ways and means, all practical efforts and agencies, of extending the Christian faith and benefiting the souls of men.

Definition of Pastoral Theology.

We shall, however, take a still more comprehensive view of Pastoral Theology, and shall follow in part Vinet's plan, although differing from it in important particulars; indeed, while we would not have the presumption to attempt to make up Vinet's deficiencies, yet we would endeavor to adapt him, in many practical respects, to the wants and requirements of our American ministry; for, in a country like ours, where the Christian faith has its freest and fullest development, and the

separation of Church and State is a real, not theoretical, reform, the Christian ministry has already taken on among us a fairer and larger type than it has ever yet assumed, or can assume, amid the repressive influences of the Old World civilization.

Our method will be, from the discussion of the office itself, and its foundations in nature and Scripture, or the absolute view of the subject, to pass on to the actual embodiment of the ministerial office in the fit personal instrument; and from that to discuss the pastor's general relations to society and the world around him; and then, advancing from this step, to come to his more special, profound, and enduring work in the care of souls, the realm of spirit, the service of the Church of God, and the extension of Christ's eternal kingdom.

We would, before proceeding further, clearly disclaim the attempt to make factitious distinction between the functions of the pastor and those of the preacher, as if the two constituted separate departments of the ministry. The distinction is, at most, a technical one, and is made only for the sake of convenience. The two are essentially one. The pastor is above all the preacher. He was a preacher before he was a pastor. His pastorate would be an empty form were he not a preacher. It is for the sake of preaching the Word of God more effectually that he becomes a pastor. It is to carry on this warfare that he takes this office. He but varies his methods as did the Great Teacher. He concentrates his work upon a more specific and scientific plan. But whether in private or public, in the upper chamber of prayer or the place of great assemblies, by the wayside or within the domestic circle, from pulpit to pulpit or "house to house," in his every contact with the heart of humanity he sows the

The pastor above all a preacher.

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seed waiting on the golden opportunity. This is not losing sight of the pastoral office itself, which is a real and not a fictitious one, which is the preacher's authoritative standpoint, which is the application of his labor to a particular pastoral field, and which has regard to the religious wants of a specific communion and to the administration of churchly ordinances to a circle of persons and families ecclesiastically united under one spiritual leadership. The pastoral office is an ecclesiastical function, the preaching office a universal duty. Preaching is a duty in some sense obligatory upon every Christian, but the pastoral office is necessarily confined to a few. It is the entire consecration of some to the work of caring for the religious welfare of others, and especially of those who are officially placed under their immediate spiritual charge. If we deny and decry the reality of the pastoral office, we cut from under our feet, as ministers of Christ, the very ground upon which we stand.

In treating of the natural foundations of the pastoral office, we would lay down the principle—

Natural foundations of pas. office.

1. It is an axiom of philosophy that God makes his first and fundamental revelation in the constitution of our own minds; that there is an innate faculty of thought and a moral consciousness in man to which God appeals, by awakening in him the feeling of religious obligation and the desire of religious knowledge; for to know truth, and the highest truth—that of God—is the deepest want of the mind. There is, therefore, we reason, an *à priori* element in man's mind which makes religious sentiments and religious institutions fit and natural to him. No institution, we may safely assert, which has continued for centuries, and which is of a universal character, and

which, above all, is an institution divinely intended to continue to the end of time, can be without a foundation in nature; there must be some universal natural want which it supplies, or some essential truth which it stands for; there must be the subjective groundwork in the human heart, and in human nature, of the outward fact in society.

2. We would, then, affirm that there is this root or basis in nature itself, of the pastoral office; and we would endeavor to prove this chiefly by four arguments:

Proof that pas. office is founded in nature.

(1) As every universal want of humanity, where there is a capacity to supply this want, creates an office, in like manner the most universal want of man—that of religion—creates the office of religious instructor; or perhaps, more strictly, we should say, is the inevitable occasion for the creation of this office. Thus the necessity of public order and safety, and of the limitation of individual liberty for the common good, originates the office of civil government. Some kind of government, more or less elaborate, exists in all communities, even the most degraded; while in nations of more advanced civilization certain men are devoted to the function of framing and administering the laws; and the more exclusively they are devoted to this office, the better rulers they are. In the judicial department of government, especially, we are apt to think men cannot be too rigorously occupied with their high calling. The more important the government, and the vaster the interests at stake, the more entirely should rulers be absorbed in the duties of their office. As another illustration of this general principle, the natural demand for knowledge, and the capacity of the human mind to investigate and enjoy scientific truth, necessitate the ex-

istence of a class of public educators. The office of educator is a universal one. In the semi-civilized East, one may see Arab children sitting in a circle, under the shadow of some old Egyptian temple, undergoing instruction from a native pedagogue who does not know that the world goes round the sun ; but here is the exclusive and universal office of educator, as truly as if the man had been an instructor in natural science in a European university. These analogies might be multiplied. The world thus presents the spectacle of certain recognized and fixed offices among men, which have sprung from the general wants of humanity and the constitution of the mind ; and with how much greater force does this principle apply to the office of the Christian ministry, which is not to supply a changing but a fixed necessity, not a temporal but an eternal want ! The underlying idea of religion, which is our need of God, and union with God, exists, even if obscured, in all minds, enlightened and heathen, and is more widespread and profound than any other. Sin only deepens it ; superstition and idolatry only bring it out in a more intense prominence ; and thus we find in this natural religious instinct the universal demand for the existence of a class of men who, by the gravity of their lives and their intelligence, are supposed to be capable of holding more intimate communion with God, of giving expression to divine truth, and of instructing the people in religion. But this is not mere hypothesis, as we shall see in arguments that follow.

(2) As no true society or community can exist without 1. officers, 2. rules, 3. members, so the religious element cannot develop itself into an organized form in society without creating its regular officers as well as members. As the political element in society naturally

crystallizes into a regularly constituted state, with its officers, laws, and citizenship, so the religious principle in society must do the same by the working of the same principle. This is Whately's argument, and may be found carried out fully in his "Kingdom of Christ," Essay II. Whenever, therefore, the religious element works at all (and there is no portion of humanity in which it does not do so, truly or falsely), it must take on some kind of organized life; and this organized life, in order to exist and operate, must have its regular officers or ministers as well as its rules and members.

(3) Wherever man is, or has been found, something essentially corresponding to the office of the Christian pastor or permanent religious teacher has, in fact, been also found to exist. We find the priestly office existing in the childhood of the race, and in the earliest nations —not to instance it among the Hebrew people, because the Hebrew priestly office might be considered as having been positively instituted—but among nations of a corresponding antiquity, the Chaldean, Persian, Egyptian, and Greek. The Assyrians, we know, were a highly religious nation; everything was done in the name of the god. The monarch himself was the high priest of the people. The older Aryans had three classes of priests, (1) seers, (2) sacrificers, (3) wise men. The Iranic or Persian worship was anti-idolatrous and essentially mono theistic; Zoroastrianism inculcated purity, inward as well as outward, and the esoteric doctrines of immortality and the resurrection were held by the priestly class. The Magian was a highly sacerdotal religion; while, on the other hand, it must be said, the religion of China never has been, and is not now, a sacerdotal or hierarchical religion, though the emperor himself may possibly be regarded as a kind of pontifex maximus. The Greek

priesthood, from Homeric Kalchas, son of Thestor, "who knew both things that were and that should be, and that had been before," to the prophetic and terrible Teiresias of Sophocles, with its lights and shadows, whose cheering and mystic offices caused the worshipper to say

> "Thrice blest is he
> Who sees these rites ere he depart. For him
> Hades is life, for others naught but woe,"

and whose darker power made itself known in an offering like that of Iphigenia at Aulis—this is familiar to classical scholars. These ancient priests and prophets were teachers of divine things, even if mainly false teachers; and we have reason to think that the more enlightened Egyptian priesthood really possessed some faint conceptions of truth concerning the unity of God's nature, which constituted their mysteries and which was continued and concealed in the Greek Eleusinian mysteries. The sacerdotal class of heathen antiquity presided over the sacrificial rites; and here we find another root in nature for the ministerial office, since the idea of sacrifice to be perceived in all religions is a natural and universal idea of humanity springing from the perturbation and want which sin occasions. This same profound idea of sacrifice is what the Christian ministry, in higher rational forms and purer spiritual symbols, in its true moral significance, chiefly waits upon and sets forth. Even the Druidic priest of our own English ancestors, dealing in human sacrifices, may have had distorted glimpses of the spirituality of God; for no idols are found at Stonehenge, or generally throughout the land of the old Celtic cultus. At the present day all existing nations even the most degraded have also their regular religious officers and teachers. In Central Africa the blood-besmeared

"fetich-priest" described by Dr. Livingstone corresponds (as a putrefying body does with a living one) to the true religious leader and instructor; and as a general rule, these cunning and bloody men are supposed to be the dupes of their deceitful arts, and believers in their own ferocious religions. But we need not confine the argument to pagans and savages, for all men, the most highly civilized and educated, will have, and do have, their religious instructors, whether true or false; for the need is in man to seek for an expression of the great thoughts of the soul and of divine truths. It is, therefore, true that even in the most cultivated sceptical circles a few minds guide and rule the rest, as "living oracles," from which there is no dissent. They are the chosen ministers of spiritual things, called to this perilous position by pre-eminent intellectual gifts, and they have large and devoted flocks of immortal souls.

(4) There is something in the nature and gifts of certain men, instinctively recognized by the people, which constitutes them pastors—*ποιμένας λαῶν*. Hero-worship, though often indiscriminating and blasphemously exaggerated, and degenerating, in fact, into a kind of devil-worship of force, has a germ of truth in it; for it is the method of God, fight against it as we may, that some minds are made to be leaders, and the history of the world is, in a great measure, the popular development and assimilation of the thoughts of such minds, that are acted upon by higher influences; for such minds are more susceptible to such impulses; they form centres or depositories of that supernatural energy which is imparted and carried out in great popular movements, reformations, and changes. In the religious world Nature herself may, in some sense, be said to consecrate certain men for the office of spiritual rulers and guides—such as

Savonarola, Luther, Wyclif, John Robinson, John Wesley, and, in a still higher sense, Moses, Samuel, Ezra, Elias, John the Baptist, and the apostle Paul. Such men needed no crook to show that they were shepherds of the people ; the people recognized them, and willingly followed them, and could not help doing so. Nature points out the true pastor of the people by certain indisputable signs : first of all, by the spirit of self-sacrifice, the willingness to lay down his life for the sheep ; also by the power of human sympathy, which few men manifest in any large degree ; and yet again, by a kingly love of truth and moral earnestness. Such qualities, bespeaking a natural fitness for the pastoral office, show that some men are marked by nature and chosen by God to be the religious instructors of their fellow-men ; and "one man," says Chrysostom, "inspired with holy zeal, sufficeth to amend an entire people." [1]

There may be, it is true, objections raised to the view which we have endeavored to establish :

Objections.

1. The levelling tendencies of the age, or of coming ages, will do away with the ministerial office. Thus Vinet says that Herder thought that the ministerial office would at some time be done away ; but it was from a very different reason.[2] Herder's idea was, that in the growing and greater general light of the advancing kingdom of truth, the office of truth-bearer, or light-giver, would be gradually absorbed and lost ; but that this cannot be so, and also that the levelling tendencies of the age cannot do away with the ministry, may be inferred from three reasons : (*a*) As man is born ignorant, with

[1] Neander's "Life of Chrysostom," Eng. ed., p. 119.

[2] "Pastoral Theology," p. 41.

no innate knowledge of God, though with an intellectual and moral constitution exquisitely fitted to receive this truth, he must continue to have instruction in divine truth. (*b*) As man is an imperfect and sinful being, and will continue to be so, he must continue to have guides to holiness. (*c*) And to advance a step beyond nature, and take in, also, an idea of revealed truth, or of the gospel, so long as the present economy of nature and grace remains unchanged, and man continues to be a being who needs to be saved by the redemption of Christ, no man, to the end of time, can be led back to God and saved without the instrumentality, directly or indirectly, of divine truth and love brought to bear upon his heart.

2. Among the truly enlightened and good there is no longer any need of the minister, who is needed only for the ignorant, dark-minded, and wicked ; but every good man's own heart is his temple, and his own conscience his minister. The objector here altogether loses sight of the great fact that man is a social being, and bound up with a race in the same natural and spiritual economy ; that his perfection, or his highest perfection, is in union with the perfection of common humanity, and that no man can individually possess the perfect truth ; he needs the aid and wisdom of his fellow-man to whom may be granted more light in spiritual things. That is the natural way appointed for man to come to the truth, and to widen his own sphere of truth, through the help and sympathy of his fellow-man—the truth thus glancing from mind to mind, or being concentrated, like magnetic centres, in some chosen minds. In short, no man can secede from the race, or from the Church ; he must be willing to sit down at a common table, and feed upon a common bread of life. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and

through all, and in you all," is a truth of nature as well as of revelation. We therefore hold that the office of the religious minister will never give way to the encroachments or changes of time ; and that men may level the hills, but they cannot build railroads to heaven ; that the pastoral office is as much a natural institution in the moral and spiritual world as a mountain which supplies the plains with moisture and streams is in the physical world ; that human nature responds to the divine command, "Separate me Barnabas and Saul for the work unto which I have called them ;" that as all men have recognized the divine office in the past, they will continue to do so in the future ; and it is well, in these times of growing irreverence for positive institutions, and of the increased importance which is given to natural institutions and intuitions, that pastors should show to their people the natural foundations of the pastoral office, and make them see that if they have not the true religious teacher—the "ministry of the word" of God—they will inevitably have the false religious teacher—the ministry of the word of man. But we have higher and surer ground even than this to stand upon.

SEC. 3. *Divine Institution of Pastoral Office.*

Whatever is necessitated or established by nature is, in a true sense, a divine institution ; but God has also put a special stamp of positive divine institution upon the office of the Christian pastor. "Jesus Christ instituted little, He inspired much more ;" and the same writer from whom this is quoted says, "Christ implicitly instituted the ministry, unless it may be said that the continuation of the work did not require special men, such as had been needed at the beginning. He appears as the guide of the Church, of its first messengers ; the organization

and government of the Church are ascribed to Him, and it was evident, according to Paul, that it was His will that the Church should have ministers. The apostles, as they had been sent, sent in their turn ; the ministry continues in itself without having been formally instituted—once for all. . . . Let us also observe that whatever may be said to-day in favor of the abolition of the ministry might have been said at that time against its institution. One might have then said that every faithful person is a minister, which is true ; that no believer should be exempt from the showing forth the praises of Him who called them out of darkness into His marvellous light (1 Pet. 2 : 9), which is also true ; that the Christian life is a system of preaching ; that faith begets faith. All these things are true ; but with these there are others not less true, which make the ministry as necessary to-day as it ever has been. Let us observe, finally, that the apostles have never spoken of the ministry as an accidental, transitory thing, or a temporary institution. In short, on this subject, we think, that to strike out the word institution would scarcely be more than taking away a word ; since, if Jesus Christ has not formally, and in some way by letters patent, instituted the ministry, we cannot doubt as to His will respecting it. It is no departure from truth, no exaggeration to say that the ministry is a divine institution." [1]

Our Lord Jesus Christ came into the world to found a kingdom of truth ; and after his brief ministerial life and testifying death he was to develop and extend in the minds of men the truth he came to establish. He planted the germ, by his own human life and death, which was to be nourished through his spiritual presence

[1] Vinet's "Pastoral Theology," pp. 42, 45.

in the world after he had left it in the body. The special means, he taught us, by which his spirit was to operate, was through the free and affectionate agency of human instrumentalities informed by his spirit in all truth. In this way the Church was to be saved from idolatry, from the superstitious worship of the human person of Christ, and from the worship of any one impersonated form of truth, rather than the spiritual worship of God; for the truth was to be taught in many ways, and through the medium of various independent minds, that, taken together, represent the common wants and characteristics of the race and the unity of humanity. The Lord chose, to be the immediate depositaries of the truth, certain men out of the multitudes who were attracted by his teachings—men of strong spiritual susceptibilities, though of humble origin, and of the greatest contrasts of natural gifts and dispositions—a little representative world.[1] The Lord kept these ever near him; he ate, walked, and lived with them; he moulded them into the image of his will; he prepared them for their work by impressing upon them his own spirit, by training them to his methods of teaching truth, by making them, in a word, Christ-like; for the apostles were the first Christian ministers, taught by Christ himself. The

The Apostles the first Christian ministers.

[1] Mosheim thinks that the twelve apostles had reference to the twelve tribes of Israel; that the name itself is Jewish, and was applied to the officials or legates of the high priest, who were despatched on missions of importance, they thus signifying that Christ claimed to be the true high priest of the nation and of men. The number twelve, afterward, as composing a jury, and its use in other relations, would seem to indicate that the apostles were intended to represent the popular mind, the world, in a religious point of view. Many types of this number may be found in the Old Testament, as in Num. 1 : 44, 13 : 3; Josh. 4 : 8; and in the New Testament, Rev. 21 : 12, 21; 22 : 2; Matt. 19 : 28.

men out of whom the apostles were chosen were, probably, most of them, John's disciples, and were those who hungered and thirsted after a real righteousness, who prayed for the kingdom of God, and who were thus prepared to look unto and receive Jesus. He immediately brought them into the closer circle of his own intimate companionship. He made them "fishers of men," Matt. 4 : 18–22 ; Mark 1 : 16–20 ; Luke 5 : 1–11 ; Matt. 9 : 10. Indeed, it seems to have been one of the principal parts of Christ's brief ministry to train these men for their work—and, but for these twelve, humanly speaking, Christianity might have perished.[1] He taught them to be like himself—catholic, unselfish, self-sacrificing. But how unpropitious and crass was the material out of which the apostles were fashioned ! Peter was literally made over again in character, and the beloved and loving John merited the rebuke, "Ye know not what spirit ye are of." But notwithstanding their original crudeness and unfitness for a divine work, Jesus "called unto him whom he would, and they came unto him ; and he ordained twelve, that they might be with him, and that he might send them forth to preach" (Mark 3 : 13, 14) ; and these he taught how to pray, to live holy lives, to observe fasting, and to keep the Sabbath not in the Judaic but Christian spirit ; to become Christians from being Jews, to love all men, and to worship the Father. He sent them forth on missions of preaching and benevolence, correcting and encouraging them ; and at length, after his death, he sent the Holy Spirit, who is also the Spirit of Christ, to be ever with them and fit them to preach the gospel to the world (Matt. 10 : 1–8 ; John 20 : 21). In some respects, therefore, they are

[1] Bruce's "Training of the Twelve," p. 11.

the models for all Christian ministers, while in other respects they stand alone and unapproachable. The apostles, according to the Saviour's command, continued in Jerusalem for quite a long period—Lechler says for twenty-five years, though other commentators narrow this time down to something like twelve years. The apostles, at all events, remained in Jerusalem long enough completely to organize the Christian Church, and to establish it in all its simple but divine ways, ordinances, and doctrines, preaching and performing the duties of pastors, as would appear from Acts 2 : 42, 5 : 42. The church in Jerusalem very soon grew to the number of five thousand, and doubtless continued to increase rapidly ; though, suffering persecution, it was impossible that it should continue to remain one congregation. It was, undoubtedly, soon broken up into different congregations, or parishes, which had teachers and presbyters of the apostles' appointment ; but the whole body was still presided over by the apostles. This primitive idea of different church organizations, with different pastors while forming but one Church, founded upon the apostles, Jesus Christ Himself being the chief corner-stone, as it was seen in this primitive Jerusalem apostolic church, is a beautiful conception of the Christian Church which was then fully realized, and which carried out the truth that will finally be recognized and re-established, that "there is one body and one Spirit." Let us, then, examine this name or function of "apostle," as being the first historic instance of the divine office of the Christian ministry which was positively founded by Christ Himself ; and let us see wherein it differs from and agrees with the present office of Christian pastor. Vinet says it is "the soul that gives the name ;" and this name of "apostle," as well as other names of the minis-

terial office, originally expressed some distinct idea, and sprang from some real necessity.

'Απόστολος. This is derived from ἀποστέλλω, "to send off" or "send forth." In classic Greek, απόστολος, is used for "a commander of a fleet ready to sail;" its prime idea is that of a messenger fully prepared, fitted, charged, to go on some definite commission, such as the legate or ambassador of a government. This idea of definite "commission" is shown in Gal. 2 : 8. In this sense the term is applied to the Saviour (Heb. 2 : 21).

'Απόστολος.

The historic application or significance of this term in Scripture doubtless has reference to the act of the Saviour when He sent forth the twelve (Mark 16 : 15) with the charge, "Go ye into all the world, and preach the gospel to every creature." The apostles were specially fitted and commissioned by Christ to bear His message, and testify of Him to the world. They could do this, because they had seen, known, and been instructed by him. They were His personal and credible witnesses (Luke 24 : 46–48) : "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem ; and ye are witnesses of these things." They were not only eye-witnesses, but heart-witnesses, by having known and loved Christ, so that they could say (1 John 1 : 2, 3), "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also might have fellowship with us ; and truly

our fellowship is with the Father and with his Son Jesus Christ."

They proclaimed Christ from love, from the deep apprehension of their whole being, as Christ said to them, a short time before his death (John 15 : 15, 16), "Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth ; but I have called you friends ; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you." As Christ's friends, they had been brought into fellowship with Christ, and had looked not only on his face, but on his soul ; one of them, at least, had not only leaned upon his breast, but had imbibed his spirit.[1] Christ's spiritual personality was formed within them ; in John's gospel, especially, we have the divine life as it is only manifested to the soul in communion with the Redeemer, and John's Christology—profound, vitalizing, containing the hidden germ of eternal life—remains still the deepest revelation of God to the human mind. They were thus superior to all gainsaying on the subject of Christ and his truth, for they knew whereof they affirmed, and testified that they had seen.

The words just quoted above from John 15 were not spoken to Judas, neither was the commission to go forth and preach the gospel spoken to him. His character should be studied by every minister ; for he may also have had some native susceptibility to love what was lovable, and he may have loved Christ at first sight with

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[1] Luke 22 : 28 ; 24 : 44–49 ; John 14 : 28 ; 15 : 26, 27 ; 16 : 13, 17th ch.

impulsive affection ; but the world was strong in him, and the power of Christ's love was not able to draw him into this higher spiritual fellowship with the Saviour ; he was at heart worldly ; the root of supreme selfishness was not cut up in him, and he followed Christ not for his Lord's sake, but for his own. The example of Judas, one of the twelve first Christian ministers, is a peculiar admonition to ministers that the service of Christ, and daily contact with the highest truth, are not enough in themselves to secure fidelity to the Master.

But let us look at the more specific application of the term "apostle." Without entering into the controversies respecting James and Jude, and other mooted points, the name ἀπόστολος is strictly applied to the twelve apostles, or, more specifically, to the eleven, sent forth by Christ to testify of Him whom they had personally seen and known. These are what Paul calls (2 Cor. 11 : 5) οἱ ὑπερλίαν ἀπόστολοι ; and in Acts 1 : 26, οἱ ἕνδεκα ἀπόστολοι. In this sense, of course, there were no successors of the apostles ; but we find the name ἀποστολος applied also to Paul by himself ; and we believe he used it in its original application. He calls himself (1 Cor. 1 : 1) κλητὸς ἀπόστολος—one specially called, or commissioned, by Christ ; and in Eph. 1 : 1, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ — one to whom Christ had specially revealed himself (at his conversion, at least), and had indicated his will to him as truly and literally as to the original apostles—1 Cor. 15 : 8 : "And last of all he was seen of me also, as of one born out of due time." He had a claim, which he strenuously maintained, to be called an original apostle, though it is a puerile supposition that Paul was chosen by Christ to fill Judas's place, instead of Matthias, who was chosen simply by the apostles. As to Matthias, he was chosen after

special prayer to Christ, and, without doubt, under the guidance of the Holy Spirit ; he also, of course, had seen the Lord. He was indeed chosen from the older disciples who had witnessed all the events of Christ's life from the act of his baptism by John (Acts 1 : 15–26). But the term "apostle" is applied, in two other instances, to other than the eleven. In Acts 14 : 4 and 14, Barnabas and Paul are called "apostles ;" but here, it is probable, the greater contains the less. As Barnabas was appointed the helper of Paul, he naturally shines in his light ; and Barnabas himself (*Bar-Nába*, "son of prophecy," "son of preaching," and, after Paul, one of the most active witnesses of Christ), moreover, had seen the Lord, so that even in the original sense he had a certain right to be called an "apostle ;" and both were solemnly set apart by the elders of the church of Antioch, by the co-ordinate agency of the church in ordaining them, and under the special command of the Holy Ghost (Acts 13 : 2).

The remaining instance is in Romans 16 : 7, where Andronicus and Junia are called apostles, or, at least, this passage may be so interpreted. If so, the word is either used in a secondary or non-official sense, as "messengers" of Christ (2 Cor. 8 : 23 ; Phil. 2 : 25) ; or these persons had really acquired the right to the name from the fact that they too had seen the Lord ; for it is said of them, *οἵ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ*. That, undoubtedly, has reference to those of whom Paul speaks in 1 Cor. 15 : 6 : "And he was seen of above five hundred at once, of whom the greater part remain unto this present, but some are fallen asleep." The term "apostle," therefore, we think, is never, in its primary or strictly official sense, specifically applied to any but those who had seen Christ, or who could thus personally

testify of him and of his resurrection. This simple fact would seem to be decisive in regard to the theory of the apostolical succession, which means the transmission through the episcopate of the power and authority committed by our Lord to his apostles, and which is disposed of so conclusively by Whately, in his "Kingdom of Christ" (Essay II., p. 182); and surely, when we have the positive statements of such a learned churchman as Archbishop Whately, and of Bishop Stillingfleet, who declared that "this succession is as muddy as the Tiber itself," and of Bishop Hoadly, who says, "It hath not pleased God, in his providence, to keep up any proof of the least probability, or moral possibility, of a regular, uninterrupted succession; but there is a great appearance, and, humanly speaking, a certainty, to the contrary, that the succession hath often been interrupted," —we need not enter into further reasoning upon that point. "Irregularities through such a long stretch of time could not have been prevented without a miracle; and as a matter of fact, there are many such recorded."[1] Besides this, the επισκοπος of the ancient churches coexisted with the apostles and did not succeed it; neither did it ordain it. Even the Roman Catholic Church does not claim that the consecration of a bishop is a sacrament, but that the ordination of a priest is. A bishop has no more transcendent powers than the simple priest, but what *ordo jurisdictionis* he has is derived from the fact that his is an order of the true Church, or true body of Christ. It is different with the claims of a portion of the Anglican Church.[2]

The fallacy of the theory, we think, is in making the succession individual instead of general. The fact of a

[1] Whately's "Kingdom of Christ."

[2] Dr. Newman in *British Quarterly*, Jan. 1877, p. 53.

body of Christian ministers' continuously existing from the time of the apostles to the present day, or of the Church's always having and recognizing its own ministers, who, in an important sense, derive their succession from the apostles by possessing their spirit and teaching the truth they taught—this is an undeniable and valuable fact ; but that any one minister of this series, let him be called "bishop," or simple "pastor," has had an unbroken descent, by successive ordinations, from the apostles—this is too great an assertion ; it cannot be sustained. And this is all—this assumption—that there is in the claim of the apostolical succession. The New Testament office of apostle was a peculiar one, applied κατ' ἐξοχην to the immediate envoys of Jesus Christ. "*Les apôtres furent conçus désormais comme nommés, une fois pour toutes, par Jésus et ne doivent pas avoir des successeurs. Le danger d'un collège permanent gardant pour lui toute la vie et toute la force de l'association, fut écarté, pour un temps, avec un instinct profond. La concentration de l'Église en une oligarchie ne vint que bien plus tard.*" [1] De Pressensé says, "Apostolical succession then is not the privilege of a certain portion of the body, but of the whole ; the Christian Church itself carries on the apostolic office. There is nothing in such a conception derogatory to the authority of the apostles. In them was concentrated, so to speak, all the gifts bestowed on the Christians of the Primitive Church, for they were the immediate witnesses of Christ. The primitive apostolate, founded upon personal contact with Jesus Christ, was not designed to be transmitted ; it was to give place subsequently to a more spiritual apostleship" (Acts 2 : 38 ; 10 : 48).

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[1] Renan's "Apôtres," p. 84.

While, therefore, with many eminent scholars and theologians of the Episcopal Church, we cannot hold to any such sacramental virtue imparted by the laying on of human hands, we still heartily believe in a general and moral and authoritative though not individual, and, as it were, physical, succession of Christ's ministers from the apostles. We believe that every true minister's commission to preach is drawn from Christ himself, not from his apostles.

The intrinsic apostolic office was an extraordinary one, and ceased with the apostles; which we believe is true from these simple reasons: 1. Because the "apostle" was one who had personally seen Christ and his works, and thus could bear direct testimony of him. 2. Because he had received a direct personal commission from Christ. 3. Because he had received supernatural gifts —viz., the gift of inspiration and the gift of working miracles. 4. Because the apostles were overseers and planters of the universal Church, they exercised a general care and oversight of the churches; in a word, "the government of the churches was vested in the apostles, not individually, but collectively."[1] The apostles had an incontestable superiority. They were the founders who had received a direct command to announce to the world the kingdom of God (Acts 5 : 12 *seq.*). 5. Because, historically, although there were extraordinary appointments ordered by the Holy Ghost, as the choice of Matthias to replace Judas and the appointment of Paul and Barnabas, we hear of no new apostles being regularly chosen after the death of James the elder (Acts 12 : 1).

But though the name and office of "apostle" were thus extraordinary and incommunicable, yet the apostle

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[1] Coleman's "Primitive Church," p. 150.

formed the type of the Christian ministry ; he included in himself all the gifts of the Christian ministry, such as the gift of tongues, of prophecy, of teaching ; and out of the "apostle" was developed every office and element of the Christian ministry. He formed its head-spring as Christ of him. This identification is seen more specifically from three or four reasons : 1. The work of the Christian ministry now is essentially the same as that of the apostles—viz., to testify of "the truth as it is in Jesus" to all men. 2. Its call is essentially the same, for every true minister receives a real, if not manifestly personal, call from Christ himself, and is a minister *διὰ θελήματος Θεοῦ*. 3. The instructions the apostles received from Christ apply in spirit, if not in letter, to ministers now. The "sermon on the mount" has been called Christ's "ordination sermon," although Neander thinks it was not addressed exclusively to the apostles ; yet it was doubtless primarily addressed to them. The discourse of our Lord in Matthew 10, respecting the disciples in their relations to the world, and His conversations in John, 13th, 14th, 15th, 16th, and 17th chapters, are precious testaments to ministers of the gospel. 4. The lives of the apostles were meant to be "ensamples" of Christian ministers' lives ; and the best human model of the Christian minister is the apostle Paul (Acts 20 : 18–28). The differences in the ages being so great, the apostles, of course, in many things—in their dress, mode of living, and even outward forms of speech and preaching—cannot now be followed entirely ; but as it is contrary to the spirit of Christianity to erect exclusive orders, or to take men out of the pale of human sympathy and imitation (Rom. 1 : 10–12 ; 15 : 24–33), therefore we believe that apostles are our pastoral models in all respects, excepting where they were plainly

endowed with peculiar and supernatural gifts. The apostles individually assumed no special authority, but they exemplified the humility of their faith by addressing other Christians as "brethren," by making the idea of service to cover all the power that they assumed, and by recognizing the full rights of individual Christians, and of the churches, in ecclesiastical matters (1 Cor. 3 : 22 ; 4 : 1 ; 2 Cor. 4 : 5 ; Acts 14 : 23).

Christ left the apostles to ordain and regulate the ministry, even as he left them to plant and organize the Church ; and we judge from this that questions about the form and order of the ministry are really secondary questions ; there was to be a ministry to preach the truth and to serve the Church, but historical events were permitted to shape and mould the outward form of this ministry.

There is a comprehensive passage in Ephesians 4 : 11, where the divine foundation of the Church is treated of, and the different New Testament appellations of the Christian ministry are given, each of which has a foundation in some truth or duty connected with the original institution of the ministry, and this may introduce us to a brief discussion of other ministerial titles ; and gathering these all up, and pressing out their juices, we may see the full richness of the pastoral office, as instituted by Christ. This passage from Ephesians will be our text : "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Προφήτης. This title, occurring next after *ἀπόστολος*, is thus invariably assigned to the second place. It was also an extraordinary title in that which was peculiar to it.

It arose from a necessity of the times. In the Gentile churches newly created from the heathen world, as Christian teachers were rare, new converts seem to have been inspired by an immediate inspiration of God to teach divine truth, and in some cases, as that spoken of in Acts 11 : 28, to foretell events; although Olshausen, on 1 Cor. 14 : 1, asserts that "the work of the prophet in the Apostolic Church was the awakening power necessary for the extension of the infant Church, and therefore was held in high respect." It is probable that the Old Testament "prophet" was more peculiarly a revealer of future things, and the New Testament "prophet" was one inspired to an extraordinary insight of spiritual things already revealed. It was an opening of truth to the mind, a flash of light from above, impelling one to speak, as in 1 Cor. 14 : 29–31.

Προφήτης.

As this gift of prophecy was a great and enviable gift, so it would be coveted by many; and false prophets arose even in the apostles' day. But there were certain signs or evidences, indicated by the apostles, to detect false prophets. This peculiar *χάρίσμα προφητείας* did not probably survive what might properly be called the apostolic age, though it might have lingered somewhat longer; for when the churches became established, young men were regularly set apart and instructed for the ministry.

Yet even as there are points of resemblance between the apostolic office and that of the minister now, and, as the schoolmen said, "the whole is contained in every part, and v. v.;" so, in some sense, the office of "prophet," as belonging to the ministry as a whole, remains in the Church, and has its partial gift represented now; for the "prophets" were preachers of Christ. They were

extraordinarily endowed to teach divine truth in times of ignorance and darkness; and, in like manner, there have been, in the whole history of the Church, peculiar, if not supernatural, illuminations of individual minds, to teach divine truth, to manifest the way of life in times of unusual deadness and gloom. Prophetic minds, rising up in lapsed epochs of the Church, have not only brought great native powers to bear upon truth, but in those shaping influences which have gone forth from them, and in new unfoldings of truth, there seem to have been special illuminations of the Spirit granted them, as teachers of the Word. They have been centres of spiritual awakening; and often men of simple lives in the Church, with no pretension to learning, have a power imparted to them almost like that of the old "prophet," and this in the very mode of exhortation of the Primitive Church, for the original "prophets" were probably uneducated men.

Bunyan

John Bunyan, it would seem, was a good example of such a "prophet" in the Church. His work was peculiarly an inspiring and arousing work; he said that his preaching "began with sinners," and was chiefly addressed to the impenitent conscience, to doing that awakening work of which he had himself so deep an experience as a sinner. His famous "Jerusalem Sermon" is, from beginning to end, a trumpet-blast exhortation to the sleeping conscience. These words of Bunyan have always seemed to have in them something of the spirit of the inspired times of the primitive Christian Church: "I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture, Gal. 1 : 11, 12, than many among men are aware: 'I certify unto you, my brethren, that the gospel which is preached of me is not after man. For I neither received

it of man, neither was I taught it, but by the revelation of Jesus Christ.'" [1]

Every true minister has these periods of special power and spiritual light in speaking the Word; but this parallelism should not be pressed too far or it becomes fanaticism.

In this connection, and under this head of "prophet," we might mention other offices of the Christian ministry, or, more properly, *χαρίσματα* (for none of these were permanent offices), which were also of an extraordinary character.

Some of them are enumerated in 1 Cor. 12 : 28 : "And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps in government, diversities of tongues."

Leaving, then, the text from Ephesians for a moment, we will take up this passage, and will look first at the name *Δυνάμεις* — lit. "powers," trans. "after that miracles" — the abstract for the concrete. The same office, or gift, is referred to in the tenth verse — *ἄλλῳ δὲ ἐνεργήματα δυνάμεων* — "to another, working of miracles." It seems as if God, in His resolve that His "Word" should take root and prevail, imparted to common men, not to apostles only, miraculous powers; and this is no more unreasonable or impossible than that Christ himself should confirm his words by signs following, *i.e.*, miracles. He extended his miraculous powers to his Church, for that Church must and should prevail. The Roman Church claims the continuance of supernatural and even miraculous gifts in the ministry; but let us look at this point more care-

Δυνάμεις.

[1] Philip's "Life of Bunyan."

fully. There are five special reasons upon which an argument may be based for the discontinuance of miraculous gifts in the Christian ministry and Church.

1. Such a system of miraculous manifestation, reasoning from the true nature of a miracle, is now apparently unnecessary. Neander says, speaking of the use of miracles: "Events, however, thus simply inexplicable and even acknowledged to be so, are not miracles, unless they bear upon religious interests."[1] Again he says, "Another element (of a miracle) is, that the divine power in the phenomenon itself shall reveal it to our religious consciousness as a distinctive sign of a new divine communication, transcending the natural progress and powers of humanity, and designed to raise it to a position higher than its originally created powers could reach."[2] Still more pointedly he says: "But miracles considered as signs of the divinity revealed in a world of sense, cannot as such be considered apart from their connection with the whole revelation of God. Their essential nature is to be discovered, not by viewing them as isolated exhibitions of divine power, but as elements of his revelation as a whole, in the harmony of his inseparable attributes, the holy love and wisdom appearing as much as the omnipotence."

These miraculous gifts were essential in order to authenticate a new revelation; to indorse the divine mission of Christ by showing that his works as well as his words displayed a new exhibition of God; that where God appeared the manifestation of supernatural power in nature was the consequence. This power was continued so long as the truth was being established, and then ceased. The earliest apostles and preachers of

[1] "Life of Christ," p. 128. [2] Id., p. 129.

Christ were endowed with miraculous gifts, "in order thus to invest them with legitimate authority before men as unerring instruments of the Divine Spirit, as teachers of the absolute truth."[1] The truth thus introduced speaks for itself. The preaching of Christ is called "the power of God unto salvation;" and the simple truth accompanied by the Divine Spirit is sufficient.

2. It is inconsistent with the fact that through the introduction of the Word of God a superior light has been spread over the world. There is not that gross darkness to be expelled which existed at the introduction of Christian truth; the truth itself has diffused that light which at first had to be supernaturally shot into the minds of men.

3. The evidences advanced for alleged miracles are unsatisfactory. All inexplicable events, as Neander says, are not miracles, but a miracle must have a direct bearing upon and relation to some higher religious truth, and every instance of supernatural impartation demands therefore a strict examination on this ground. The particular instances mentioned will not bear this test, or may be explained in natural ways. Some cannot be substantiated in facts, and there is no positive proof given in any of them that there was the operation of supernatural power. Melted down, they leave little or nothing that is substantial.

4. The history of the Church bears testimony against the necessity of the continuance of miraculous powers in its ministers and members. The Church has thus far lived and progressed without conscious dependence on supernatural manifestation of power while still believing in a supernatural faith. Faith would not be aided there-

[1] Olshausen, Comm. Matt. 1 : 8.

fore by such miraculous powers. It would be destructive of faith, did it rest for its absolute foundation or evidence, on miracles.

5. The end has not been brought about for which the miracles named are said to have been produced. The faith of the Church has not been increased by them, and no new truth has been revealed. The miracles of the Roman Catholic Church have often ended in the images of the physical world of the senses rather than in the realm of the spirit and of moral truth. Quakers who have claimed to be inspired have not developed any higher truth. The rhapsodies of the Irvingites, however sincere and eloquent, have not enlightened the Church. The pretended miracles in the great Irish revivals, like those of the convulsionists, of the Jansenists of Paris, and similar manifestations in our own land, were doubtless cases of hysteria, where, as in a dream, the reasoning powers being suspended, the other more impressional faculties, such as memory and imagination, were active. The extraordinary gifts of great men, such as Luther and Cromwell, may be otherwise naturally accounted for. They undoubtedly were instruments in God's hands for grand purposes ; but the fallacy of the theory is, that the Church depends upon supernatural gifts for its advancement in the world, as it did in a measure for its introduction, and that it does not depend upon the steady influence going forth from the abiding spirit of Christ in his Word and Church. The early testimony of Chrysostom upon this point is valuable. At the beginning of his XXIXth Homily upon First Corinthians he says, "the miraculous gifts are no more." The simple reason he gives for this is, that the circumstances of the times were changed. When men were converted out of rank heathenism, in order that they might know the truth,

and teach it to others, and confirm it by their works, they were straightway endowed with supernatural powers; and they had to be possessed of these powers to contend with the pretended miraculous powers of the heathen soothsayers. So long as Christianity had to encounter the reign of devils on earth, Chrysostom says, its miraculous gifts were continued. Olshausen's opinion is, that miraculous gifts lasted, although gradually diminishing, until the foundation of the Church had been completed [1]—perhaps until the end of the third century, when Christianity broke down the power of heathendom. The first planting and propagation of the Word required miraculous power; it was, as it were, a complete revolutionizing of nature; but, when once planted, the truth, ever potent and wonder-working, is able to win its own way and to make men free.

Χαρίσματα ἰαμάτων—"gifts of healing"—and *γένη γλωσσῶν*—"diversities of tongues." These belong to the same class of supernatural powers, which may have extended to raising the dead. Chrysostom thinks that the "gift of tongues" was the most useful and largely bestowed of the miraculous gifts, and, at the same time, it became the greatest cause of divisions.[2] Whether we look upon it as an ability to speak new and unacquired languages, or to speak in an unknown tongue, as by an immediate revelation, which was probably the fact, it seemed to be a distinguished gift, and one highly coveted. The Romish Church claim this gift in the first sense as still residing in their Church, and they assert that St. Francis Xavier possessed it; but, if we mistake not, he

Χαρίσματα ἰαμάτων. *Γένη γλωσσῶν.*

[1] Commentary on Matt. 8 : 1.

[2] Homily XXIX.

did not claim it for himself. Yet, in some modified sense, we might say, especially in relation to the missionary operations of the Church, that both of these gifts are even now needful.

This subject of miraculous ministerial gifts brings before us, 1. The wonderful spiritual resurrection at the period of the introduction of Christianity, when powers of light strove against powers of darkness, and holy oracles and tongues contended against unholy oracles; when the whole spiritual world, good and evil, was moved to its profoundest depths and revealed itself by a direct projection of its powers upon the outward world. 2. The profound darkness into which the world had sunk at the coming of Christ, when it reached its lowest point of ungodliness. Evil had come to its utmost power in the world, and Christ appeared in the fulness of time; there was an utter need of the manifestation of God. 3. The worth which God puts upon the truth of Christ; that it must be pushed forward into the world, even if it overrides the laws of nature. This should make ministers feel the worth of the gospel they preach, and the interest God has in its triumph.

We have found, in the passage from Corinthians on which we have been commenting, and also in the tenth verse of the same chapter, that, in order of rank or place, "miraculous gifts" are mentioned after the simple office of "teacher," with the single exception of the extraordinary office of "apostle," which combined both. In fact, in both of these passages from Ephesians and Corinthians, there are set before us the "gifts" rather than the "offices" of the ministry. The office of "teacher" or "pastor"—neither the highest nor the lowest in the series—would seem, from other sources of proof, to be the one which remains as the regular office of the minis-

try. Of the nine "*charismata*," this one alone is left, and absorbs the rest; the more awful and supernatural light of "apostle" and "prophet" has faded; the more dazzling flash of "miracles" has ceased; and there has been left the plain, simple, ordinary, but no less divinely instituted, office of the Christian "pastor," shining, like the light of common day, serenely in the Church.

Before, however, taking up the title of "pastor," and other more ordinary titles, we would say a single word more upon the remaining title mentioned in the passage from Corinthians.

Ἀντιλήψεις, κυβερνήσεις—lit. "helps," "governments." This, probably, was also an extraordinary office, or gift, and refers to men of special influence, social standing, and weight of character, who were taken into temporary power to aid the apostles and early pastors in ruling the Church during its formative, unsettled period. These "helps in government" were not, probably, the same as those referred to in other places as "having the government over the Church"—such as "elders," "bishops," etc.; but they were temporary rulers and leading men, throwing their controlling weight of authority and influence into the early struggles of the Church, against the anarchy, evil, and disorderly influences around and within. They were like the *seniores plebis* in the African Church of the fourth and fifth centuries, who "were not clergymen, but civil personages, and other prominent members of the congregation."[1]

Ἀντιλήψεις, κυβερνήσεις.

We now return to the original passage in Ephesians. In the place next after "prophets," we have "evangelists."

[1] Schaff's "History of Christian Church," v. ii., p. 258.

Evangelists.

Εὐαγγελιστής. This title is found three times in the Scriptures—in Acts 21 : 8, where Philip the deacon is also called an "evangelist;" in 2 Tim. 4 : 5, when Timothy is exhorted "to do the work of an evangelist;" and in the passage we are now commenting upon—Eph. 4 : 11. This title evidently refers to those sent forth by the apostles, and endowed with their authority, to publish the "evangel" or "glad tidings" of the kingdom of God, and to ordain officers and teachers of the infant churches; they were in some sense superior to the ordinary "pastor," they caught light from the "apostles," and they formed, also, we think, an *extraordinary* office belonging to the needs of that early period; being, as it were, a kind of extension of the apostolic office, doing that publishing and planting work, that breaking of new ground, which was the apostles' peculiar business; it was a multiplication of the apostles, since they could not be everywhere. If any, therefore, deserve to be considered as successors of the apostles, it was the first "evangelists." The *εὐαγγέλιον* itself was a new thing, as the word shows; and the "evangelists" were the first heralds of this good news; their work was almost wholly a missionary work. They blew the trumpet to announce the coming of the organized host. But when Christianity was once planted, and some permanent growth in knowledge and faith was attained, the office of the "evangelist" ceased; and it did not continue to be part and parcel of the regular working system of the established Christian Church. Neander says ("Planting and Training," p. 94), "According to the original Christian phraseology, the term could only denote one whose calling it was to publish the doctrine of salvation to men, and thereby to lay the foundation of the Christian Church; on the contrary, the pastor or

Εὐαγγελιστής.

teacher presupposed faith in the doctrine of salvation, and a Church already founded, and employed himself in the further training in Christian knowledge."

The oldest commentators generally agree that the office of "evangelist" belonged to the period of inaugurating Christianity, and passed away as a special office with that period.

Some of the apostles themselves did the work of "evangelists," such as Paul, whose life was one series of missionary tours; but there were other "evangelists" besides the apostles; and it is a noteworthy fact that long after Timothy was made a "bishop"—if he were ever made one—he is exhorted by Paul to "do the work of an evangelist," as if his dignity as "bishop" was not, at least, superior to that of "evangelist;" indeed, Timothy and Titus were more properly "evangelists" than "bishops," for they made the "bishops," or "pastors," as the apostles did.

Although this was an extraordinary office, and although it confuses our idea of the ministry to consider it as still a regular office of the Church, yet the "evangelist" element still exists in the Christian Church and ministry. The ever new proclamation of the gospel to the heathen world requires this work (Rom. 10 : 14, 15); and some missionaries, whose authority is of weight in this question, are, if we mistake not, strenuous upon the point that this office is a regular office of the Church; perhaps it is a regular work, rather than office. It represents the aggressive spirit of Christianity in its assaults upon the power of darkness at home and abroad. The gospel, as a new thing, must still be proclaimed to vast masses of ignorant and heathen minds.

There is an interesting passage in Eusebius's "Ecclesiastical History" (B. III., c. 37), which throws some

light upon this subject, and gives us his idea of this office, or work. He is speaking of one Quadratus, in the reign of Trajan, toward the close of the first century. He calls him, and others like him, "evangelists," and says of them, "For many of the disciples at that time, animated with a more ardent love of the divine Word, had first fulfilled the Saviour's precept by distributing their substance to the needy; afterward leaving their country, they performed the office of 'evangelists' to those who had not yet learned the faith, while, with a noble ambition to proclaim Christ, they also delivered to them the books of the holy Gospels. After laying the foundations of faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and coöperation of God. The Holy Ghost also still wrought many wonders through them, so that, as soon as the gospel was heard, men voluntarily, in crowds, and eagerly, embraced the true faith with their whole minds." We see here that the work of the "evangelist" continued; but it was spoken of by Eusebius as something which belonged to the apostolic epoch of the propagating and planting of the Church. If, therefore, we use the term or employ the office now, we think that it should be wholly in this sense of a missionary work, of going into new parts, and proclaiming new tidings.

It does not, therefore, seem to be advisable to regard the "evangelist" as a separate office or work distinct from that of the "pastor;" but that one should be ordained as a regular minister, and then set apart, if necessary, as Paul and Barnabas were, to the separate work of evangelization in some particularly needy and

destitute field. Of course, necessity overrides the best rules; and there may be cases where ministers, in every ecclesiastical denomination, are set apart without any special church, or even a special field, over which they are placed; but such cases are practically rare, and in such cases the pastoral work—the care of Christ's Church—is generally the future and final aim; for even the foreign or home missionary who goes forth into a new field as an "evangelist," expects to gather a church and become its pastor.

The revival of this "extraordinary office," as another regular ministerial title and office at the present day, is, we think, unnecessary; it introduces confusion; and many have thereby crept into the ministry who were in no way fit for it. It is better to adhere to some general principle in this matter.

Τοὺς δὲ ποιμένας καὶ διδασκάλους—"and some pastors and teachers." These titles are joined together as if signifying nearly the same thing. The "*καὶ*" here is evidently not a disjunctive expressing dissimilarity, but a simple connective of similar things. The sentence runs along mentioning different things, such as "apostles," "evangelists," etc., and then says, "pastors and teachers," joining these together in one breath, as if they were identical; and the absence of the article before *διδασκάλους* confirms it. This is the interpretation of Augustine and Jerome, Erasmus and Bengel, and of such modern commentators as Rückert, Harless, Turner, and Alford, who consider the two as synonymous terms. Whatever distinction there is probably amounts to this—that in the name of "pastor" is contained something more of the administrative idea; in that of "teacher," more of the

Τοὺς δὲ ποιμένας καὶ διδασκάλους.

purely didactic. The fact that this is the only instance of the use of ποιμήν as applied strictly to the ministerial office in the Church, strengthens the idea that it is essentially the same as διδάσκαλος. Both of these titles presuppose a church already established, a faith already received. They signify the ordinary ministry of the regularly organized Church, after the extraordinary planting work of "apostles" and "evangelists" was accomplished; they permanently occupy the field, the churches were left in the hands of the "pastors and teachers;" and these two are really one ministry, which we now call the pastoral office. But let us look at this title of "pastor" more carefully.

Ποιμήν. This beautiful title of the ministerial office is derived from ποιμαίνω, "to feed a flock," and it is, above all, an affectionate title, expressive of the genuine spirit of Christ, who is "the good Shepherd," *i.e.*, "the true Shepherd." It is a synonym of "teacher." It recalls the good, kind, and tender relations of the true pastor and teacher to his people; his love for their souls; his nourishment of their minds and higher natures; his spiritual, even rather than official, relations to them. The earliest representation of the Saviour, as is familiarly known, in Christian art, is that of the shepherd bearing a lamb upon his shoulders, and it is a significant fact that the "Good Shepherd" of the Roman catacombs is represented as a youth, or a beautiful youthful Orpheus or Apollo, following the artistic type of Greek mythology, thus setting forth not the human but the divine nature of Christ, that is ever young and unchangeable. The representation is surrounded by a circle symbolizing eternity and eternal life, within which are comprehended, as in the circle of

Ποιμήν.

everlasting love, the shepherd and his flock. Sheep and goats feed upon his hand, follow the music of his lyre or pipe, and are borne upon his shoulder; he is their divine creator, guide, consoler, and redeemer. The word is also found in the Old Testament, where it is frequently applied, as in the 23d Psalm, to God, as if he were the true "pastor," who did all things essential for the care, nourishment, and salvation of his people. The idea of ποιμήν is, (1) Feeding—he who nourishes, or instructs souls in divine truth. "He shall feed his flock like a shepherd." (2) Love or sympathy. We can have little idea of the relation between the shepherd and the sheep in Eastern countries; they know his voice, and follow him as by a cord fastened in their deepest instincts. The true shepherd is he who thus lives always with his sheep, and loves them. He is no "hireling," doing his work for pay, but from love. When a pastor has this sympathy with and for his people he teaches the truth in its power, and sets forth the Christian graces in their true beauty. (3) Self-sacrifice. The Eastern shepherd is sometimes called upon to risk his life, and even lay it down, for his sheep; the self-sacrificing love of Christ for men is represented in this relationship. (4) Watching, protecting, guiding, ruling. Thus Homer calls the king "ποιμὴν λαῶν." It implies some genuine authority to guide and rule: in the case of the minister it does not imply ruling or presiding over by the mere force of ecclesiastical ordination, or even of superior knowledge, but more than all by a moral and spiritual right, as belonging to him who is regularly appointed to dispense God's Word and guide in spiritual things.

We esteem, indeed, this authority of the Christian pastor to be essentially of a moral and spiritual nature, or as

the legitimate influence of an appointed teacher of truth, who holds a divinely instituted office, and who is himself a Christ-like man, and he who does his pastoral duty faithfully will have power and authority enough ; and if he desires more, this would seem to show the working in him of the ambitious principle. The apostle Paul in 2 Cor. 1 : 24 says, "not that we have dominion over your faith ;" and Peter in 1 Pet. 5 : 3 declares, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." But still, we find that the very term *ποιμήν*, which is applied to Christ himself as head of the Church, is applied to his minister ; it would seem, therefore, at least, to imply the highest real authority, of whatever kind it may be, which exists in any officer of the Church.[1]

Διδάσκαλος. Neander thinks that this name might have been applied to any member of the Church peculiarly gifted to teach, whether minister or not.[2] It may be true, as has been before hinted, that these names did not all originally indicate separate offices, but rather distinctive gifts, when these gifts were more needed than they are now.

Διδάσκαλος.

And, indeed, all the offices mentioned in the Apostolic Church sprang immediately from the body of the Church itself, being developed naturally from the peculiar exigencies of that extraordinary period ; as did, for instance, the office of "deacon." The man who was best suited for a particular service, whatever it might be, was

[1] Coleman's "Primitive Christianity," p. 135.

[2] "Planting and Training," ch. i., p. 36.

chosen from the whole number of Christian believers; and yet, before the apostolic age was finished, there was a regularly established ministry.

This term *διδάσκαλος* generally denoted the ministry of what Neander calls "the internal guidance of the word;" or, as it is written in 1 Tim. 5 : 17, who "labored in word and doctrine." It contains, as does *ποιμήν*, the essential idea of the Christian ministry, which is eminently a "ministry of the word;" and it is employed in no such connection as to destroy the identity between it and *ποιμήν* as this is set forth in Eph. 4 : 11.

The "teacher," according to Neander, was he who was especially intrusted with the *λόγος γνώσεως*, the reflective and didactic quality—the "pastor" with the *λόγος σοφίας*, the prudential and administrative quality;[1] but these may be both united in one ministry. This calm and noble "teaching" office is essential in the Christian Church, and is especially useful for edification; and it is sometimes lost sight of in the idea of the necessity of continual religious excitement to build up the Church.

Let us now take up the two or three other principal remaining names, or titles, applied to the Christian ministry in the New Testament, which occur where there is evidence of an organization of the Apostolic Church more formal and permanent than is found in the earliest New Testament records.

Πρεσβύτερος. This title, which is used in 1 Tim. 5 : 17; Acts 11 : 30–15 *passim;* Acts 20 : 17; Titus 1 : 5; James 5 : 14, was simply the transferring of the name of the presiding officer or

Πρεσβύτερος.

[1] "Planting and Training," ch. v., p. 89.

minister of the Jewish synagogue to the presiding officer of the Christian Church assembly, built upon the model of the synagogue worship.

The chief idea of πρεσβύτερος, both in the Hebrew and Christian sense, was doubtless that of presiding or ruling; he was the president of the ecclesiastical assembly.

There were also "teaching elders," as we see in Titus 1 : 9 and 1 Tim. 5 : 17, who were to be held in special honor; so that, at any rate, a πρεσβύτερος was no higher office than a διδάσκαλος or ποιμήν. "'Presbyters,' as 'bishops,' were officers of churches, whether they were or were not charged with the function of preaching."[1] If there was any difference in rank or order, the "teacher" or "preacher" came first. They were, in fact, identical, as in the passage in 1 Tim. 5 : 17. The truth is, that, in a large field of labor assigned to the Christian presbyters, one felt himself drawn more to this, another to that portion, since the revelation of the Spirit was given to each πρὸς τὸ συμφέρον. But Paul honored more those elders who, together with other duties, were engaged especially in the instruction and comfort of believers; because the capacity for this highest gift of the presbyteral office was not found in the same degree in all.[2]

The title or office of πρεσβύτερος came into use, probably, when the business of the Church grew large and its details onerous to the apostles, just as the deacon's office was instituted.

The idea of πρεσβύτερος still remains in the ministry, in the presiding, moderating power of the Christian minister, in the exercise of the faculty of judgment in the

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[1] Vinet's "Pas. Theol.," p. 30. [2] Lange's Commentary, *in loco.*

affairs of the Church, or what Bengel calls "*potestatem judicandi in ecclesia.*" Every minister is the president or "ruling elder" of his church. The primitive "presbyter" was, however, the child of the Church, springing from its body, and chosen by its election; he "ruled" in conjunction with the Church, and recognized the real power to be in the people; his authority was regulative rather than strictly judicial.[1]

'Επίσκοπος.

'Επίσκοπος. This is derived from *ἐπισκέπτομαι*—to "look after," to "inspect," to "oversee." The term *ἐπίσκοπος* occurs but seldom in the New Testament. In 1 Pet. 2 : 25 it is applied to Christ, as "Shepherd and Bishop of souls;" and here it is coupled with *ποιμήν* as "pastor." In 1 Tim. 3 : 2 it is used in such a sense as makes it beyond question the same with *πρεσβύτερος*. In Titus 1 : 5, 7 it is also the synonym of "elder." It is the more purely Greek title of "presbyter," and is used uniformly in relation to Gentile churches, as a title which they could better understand than the Jewish one of *πρεσβύτερος*. In Acts 20 : 17, 28, it is used interchangeably with the office of *πρεσβύτερος*. Here the apostle tells the "presbyters" of the church at Ephesus that the Holy Ghost had made them "bishops" over the flock—to feed, to act the "pastor" (*ποιμαίνειν*) to the Church of God; and this last is also nearly equivalent to *διδάσκαλος*, or teacher, so that we have the four terms together here as nearly, if not quite, identical. The essential identity of "bishop" and "presbyter" is in like manner seen in 1 Pet. 5 : 1, 2, where the use of the verb *ἐπισκοπέω* to signify "acting as presbyter" con-

[1] Coleman's "Primitive Christianity," on this title.

firms this identity. Jerome, in a well-known passage, says, "*apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc ætatis.*"[1] Chrysostom affirms the identity of the two, saying that there were many "bishops," *i.e.* "presbyters," in the same church. Augustine, in his day, when the Church had become thoroughly episcopal, remarks thus upon this point: "The office of 'bishop' is above the office of 'presbyter,' not by the authority of Scripture, but after the names of hŏnor which the custom of the Church hath now obtained." Neander regards the two titles as convertible terms.[2]

The office of ἐπίσκοπος in the Apostolic Church implied no hierarchical dignity;[3] we never find it confounded with the office of the apostles. It signifies the "spiritual superintendent" or "overseer" of a religious body or church; or, possibly, when Gentile churches were beginning to be formed in great numbers, and the larger Gentile element was making itself felt, men were appointed to "supervise" the organization of these Gentile churches, to settle them into their established forms and working.

Whately, in his "Kingdom of Christ," says: "Again, it seems to have been at least the general, if not the universal, practice of the apostles to appoint over each separate church a single individual as a chief governor, under the title of 'angel' (*i.e.* legate from the apostles) or 'bishop' (*i.e.* superintendent or overseer). A church and a diocese seem to have been for a considerable time coextensive and identical."[4] The original "bishop"

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[1] Epist. ad Oceanum; also Comment. ad Tit. 1 : 7.

[2] Neander's "Planting and Training," B. III., p. 92. See also De Pressensé's "Early Years of Christianity," p. 348.

[3] Hase's "Hist. of Chr. Ch.," § 42.

[4] P. 131, Lon. ed.

was, we believe, the spiritual guide or teacher of one local church—in fact, its "pastor." Diocesan episcopacy, or the system of the bishopric of a plurality of churches or of a district, though, indeed, it began to appear as early as the second century, and was fully established in Cyprian's time, is held by Whately to be an essential departure from the original New Testament office of "bishop;" and this is also the freely-expressed opinion of Dr. Barrow and many of the most learned men of the English Established Church in past and present times.

The scriptural office of *ἐπίσκοπος*, like that of *πρεσβύτερος*, was not the earliest office or title of the ministry, but sprang up in the later days of the apostles, through a necessity for a stronger administration or supervision of the Church; as Vinet says, "It was an expedient, not an institution."[1] It certainly implied no exclusive and permanent order that disturbed and destroyed the parity of the ministry, and that assumed apostolical authority.

Ἐπίσκοπος, ποιμήν, διδάσκαλος, πρεσβύτερος, convertible terms.

These New Testament titles of *ἐπίσκοπος*, *ποιμήν*, *διδάσκαλος*, and *πρεσβύτερος*, as has been hinted, stand for essentially the same office, and are employed as convertible terms. We have seen that "pastor" and "teacher," in Eph. 4 : 11, designate, grammatically, essentially the same office; and they are not used in other places in such a way as to render a distinction necessary. We have seen, also, that "presbyter," in those cases where it applies to an officer of the Christian Church, as far as the Scripture shows, is spoken

[1] "Pas. Theol.," p. 30.

of as the only officer of the Church besides "deacons." If so, then "presbyter" is an identical office with "pastor and teacher," which terms are always applied to the permanent chief officer of the church. We have seen, also, that "bishop" is used as a convertible term with "presbyter;" things, then, that are equal to the same thing are equal to one another. Nor is there anything in the duties or requirements of any of these to separate it from the rest. The qualifications of "elders and bishops" are given in two elaborate passages—in Tit. 1 : 6–10 and 1 Tim. 3 : 2–7; and they are almost verbally identical.

Neither can it be proved, we think, from the New Testament that a higher official standing was assigned to one than to another. There were, doubtless, degrees of dignity among the primitive ministers of the gospel, arising from age, priority of call, distinguished services, or other circumstances, just as there are now among our own venerated ministers and honored missionaries. Thus the apostles had a peculiar rank and authority; and among them James, as surviving the rest, and continuing in Jerusalem, gathered to himself the natural and confessed right of presidency; but there is no proof of any real inequality, or absolute want of identity, in these titles of the ministerial office, or anything belonging to one of them, which could not and should not be exercised by any other; so that we conclude that these titles all denote the ordinary office of the ministry, as different phases of one office, viewing it from different historical points of view. Undoubtedly they convey different and distinct ideas, but not sufficiently so to indicate separate offices, and they might all apply to one office. Calvin adheres to this view in "Institutes," B. IV., chap. iii.

A few remaining titles are given, in the New Testament, to the ministerial work; which, however, imply certain varied ideas or characteristic features of the work, rather than special and distinct ministerial functions.

Πρεσβεύω—"to act as ambassador" of Jesus Christ, which gives a high idea of the true greatness and dignity of the pastoral office. Πρεσβεύω.

Οἰκονόμος—"steward," as in 1 Cor. 4 : 2—"stewards of the mysteries of God"—a sublime trust. Οἰκονόμος.

Ἄγγελος—"angel," "legate," "proclaimer" — the one who leads the worship of the church. Massillon, in his "Charge I.," says, "A pastor is charged with the welfare of God's people; he is one of those messengers who are continually ascending and descending the ladder of Jacob: he descends from it in order that he may acquaint himself with the necessities of the Church; he ascends by prayer, that he may bear them before the throne of God, and open the bosom of inexhaustible compassion upon the wants of the gospel fold." Massillon elsewhere speaks of pastors as the "visible angels" appointed to conduct the souls of men to heaven. Ἄγγελος.

Συνεργὸς Θεοῦ—"laborer together with God." Συνεργὸς Θεοῦ.

Ἀρχιτέκτων—"architect" or "builder"—one who superintends the ordering or building of the Church of God. Ἀρχιτέκτων.

Στρατιώτης Ἰησοῦ Χριστοῦ. Στρατιώτης Ἰησοῦ Χριστοῦ—"soldier of Jesus Christ."

These names, and others similar to them, speak for themselves, and they set before us the greatness and dignity of the work of the ministry.

Διακονία. The pastoral office is also called, in 2 Cor. 4 : 1, διακονίαν—translated in our version "ministry," from which comes our common term "ministry." It means, literally, "waiting upon," or "service," and is used here in a more general sense of the word, and not for the office of "deacon." Perhaps the use of διάκονος in 1 Tim. 3 : 8–13 applies also to the ministerial office; but this is doubtful. At all events, the idea of "serving" or "waiting upon" the Church, which is the main idea, is an important one; the minister is "the servant of all for Jesus' sake." Vinet says that "the word deacon has received a special meaning, but it was at first general; and it designated without distinction any minister or servant of the gospel, as in 1 Cor. 3 : 5; 2 Cor. 6 : 3; Eph. 3 : 7; 1 Tim. 1 : 12; Col. 1 : 23.[1]

From this survey of the scriptural titles, functions, ideas, and facts that enter into the original scriptural or divine institution of the pastoral office, we are forced to the conclusion, which, in fact, has been suggested all along, that while a regular and permanent office of the Christian ministry was divinely instituted, and its fundamental principles were clearly laid down for all time, yet its outward historical form was left in a great measure to

[1] "Pas. Theol.," p. 28.

be decided upon and shaped by the wisdom of the Church, according to the pressure of circumstances. "As to doctrine, the apostles, from the beginning, were of the same mind, and they have told us everything. It is not the same with institutions; these have been provided little by little, as the want of them has been felt."[1] We are not so sectarian as to suppose that one form of church polity (though we may hold it to be, on the whole, the most scriptural) is so perfect that it involves an essential error to adopt another form of church polity; and we believe that the common spiritual truth which is thus enshrined, in our imperfect humanity, may develop itself under many varying outward forms.

We are strengthened in this view by the spirit of the following comprehensive remarks upon scriptural omissions, from Whately's "Kingdom of Christ," p. 77, Lon. ed.:

"No such thing is to be found in our Scriptures as a catechism, or regular elementary introduction to the Christian religion; nor do they furnish us with anything of the nature of a systematic creed, set of articles, confession of faith, or whatever other name one may designate a regular, complete compendium of Christian doctrines; nor, again, do they supply us with a liturgy for ordinary public worship, or with forms of administering the sacraments, or for conferring holy orders; nor even do they give any precise directions as to these and other ecclesiastical matters, or anything that at all corresponds to a rubric or set of canons. Now, these omissions present a complete moral demonstration that the apostles and their followers must have been supernaturally withheld from recording a great part of the institutions, in-

[1] Vinet's "Pas. Theol.," p. 42.

structions, and regulations, which must, in point of fact, have proceeded from them ; withheld on purpose that the other churches, in other ages and regions, might not be led to consider themselves bound to adhere to the several formularies, customs, and rules that were of local and temporary appointment, but might be left to their own discretion in matters in which it seemed best to Divine Wisdom that they should be so left."

Whately, in his defence of Episcopacy, takes the ground that there is nothing in this ecclesiastical system contrary to Scripture ; and on the consideration that the matter of church form was left to the wisdom of the Church, and was a secondary question, he thinks that the Episcopal form is the best, and historically the oldest. While thus not controverting the right of believers to maintain different views of church policy, and of the peculiar form of the pastoral office in its outward aspects, others hold to the simpler idea of the ministry as more accordant with the genius of the gospel, and that not only a ministry is distinctly established in the Scriptures and rooted in the divine institution, but that the regular and true Christian "pastor" may and should unite in himself all the titles, the virtues, the duties, the gifts, and the rights that are bestowed in the entire New Testament upon this divinely established office.

SEC. 4. *Idea of the Pastoral Office.*

There are certain prevalent ideas of the pastoral office which we esteem to be erroneous and injurious, but which, nevertheless, are held by large numbers ; and let us notice some of the principal of these before endeavoring to set forth the true idea of the Christian ministry.

1. That it forms a distinct ecclesiastical order, or

sacerdotal caste, in the Christian Church. While we do not deny that the individual minister may have his own proper official rights and honorable place in the Church, yet we maintain that the ministers of the Church, taken together as a body, do not form a separate order, or a distinct superior class, in the Church. That the ministry is not thus an exclusive order, further than any institution, divinely instituted for a special work, constitutes an order, might be proved, (*a*) From Scripture, from a class of passages similar to the one in 2 Cor. 4 : 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake;" from the examples of the apostles; from the essential unity of the Church and of church members; and, above all, from the example of Christ, the antitype of pastors, as in Matt. 20 : 27; Phil. 2 : 7; and from the lessons of Christ's humility, as when he washed the feet of his disciples. (*b*) From a Christianized reason. Vinet compares ministers to officers in an army.[1] They have a certain official pre-eminence, it is true, conferred on them; but the captains by themselves do not form a peculiar class or order, nor do the colonels, nor do the generals; they are all soldiers; all rise from the bosom of the army, being made officers only for greater service and division of labor, and not to create a new peculiar body or order of men. This illustration, it must be said, is drawn from an ideal army, rather than from one of the common character of armies. Yet the French or Napoleonic idea of the army—that every member, through capacity and distinguished conduct, is eligible to the highest office, and that the officers are taken thus from the body of the

Not an ecclesiastical order.

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[1] "Pas. Theol.," p. 46.

army—is the main idea of the illustration. Vinet again says, more explicitly, "The ministry does not form a caste. It does not form a body, except accidentally. The accident is certainly frequent, but it still remains an accident. Existence as a body is not essential to the ministry. To conclude in a word, the ecclesiastical ministry is a *consecration*, made under conditions, of particular members of a Christian flock, to be occupied specially, but not to the exclusion of others, in the administration of worship and care of souls. A religious society may, moreover, direct that the solemnities which bring it together shall be presided over exclusively by those special men whom it calls ministers or pastors."[1]

To endeavor to create this ministerial order or caste, toward which some seem to be always edging, is therefore contrary to a sound Christian instinct, and is beneath the true Christian idea of the ministry. The Church was made before its ministry: ministers are its servants, endowed by it with authority to serve. The ministry is a distinct and permanent office in the Church of Christ —that we hold—but we do not believe that ministers of and by themselves form any distinct and superior order in the Church. As our office is divinely instituted and guided, let us honor it and magnify it; but we shall do this best not by attempting to give it a merely human rank, but by preserving the pure and consecrated spirit which characterized its original and divine institution. The true ground of ministerial precedence or dignity is stated in 1 Thess. 5 : 12, that ministers should be honored "for their works' sake." It is a highly honorable office; and, while it is not an exclusive order in the Church, yet the words anciently spoken to the Church

[1] "Pas. Theol.," p. 50.

still remain obligatory in a true sense: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

2. That it is a priesthood.

What is a priest? "He is one who stands as mediator between God and his people, and bring the people to God by reason of certain ceremonial acts which he performs for them, and which they could not perform for themselves without profanation, because they are at a distance from God, and cannot in their own persons approach him." Christianity has done away with the need and fact of such a mediating priesthood. The priestly idea of the ministry arose in the Christian Church, first through corrupting Jewish teachers in the great Gentile cities, when the power of Judaism was broken up at home.[1] Pagan priestly ideas helped to increase the error; and these ideas, growing stronger and stronger for centuries, received their final and perfect crystallization in the Papal hierarchical system of priesthood, and formally, in the twenty-third session of the Council of Trent, when it was decreed that "if any one shall say that there is not in the New Testament a visible and external priesthood, or that there is no power in it of consecrating and offering the body and blood of the Lord, and of remitting and retaining sins, but only an office of the bare ministry of preaching the gospel, or that those who do not preach the gospel are not priests, let him be anathema." Without going to this extreme, other churches, which admit

Not a priesthood.

[1] See Dr. Mellor's "Priesthood in the Light of the New Testament." This writer makes a strong argument to show that the origin of the priesthood in the Christian Church was coterminous with the rise of the post-scriptural episcopate.

the hierarchical element, have a tendency to regard the clergy as "the legitimate channel of communication with God;" as the "depository of divine grace;" as the only efficacious administrators of the holy rites. In this view, when it is carried to an extreme, the eucharist becomes a "sacrifice," and the minister the "priest;" baptism is a regenerating ordinance, and the minister a dispenser of the Holy Spirit; and thus, logically, he is empowered with authority to procure and proclaim absolution of sins. The use of the term "priest" as applied to the ministry, brought along with it the idea of sacrifice in the eucharist; but Justin Martyr in his day knew nothing of this: he spoke of him who administered the rite as "president of the brethren (elder) who conducts the services, who distributes the emblems." Renan, in his work on the apostles, says: "*L'évêque, le prêtre, comme le temps les a faits, n'existaient pas encore, mais le ministre pastorale, cette intime familiarité des âmes, en dehors des liens, du sang, était déjà fondé. Ceci a toujours été le don spécial de Jésus, et comme un héritage de lui.*" It was not indeed until the end of the third century that the title of "priest" was conferred upon the ministry, and even Cyprian addresses in his epistles none of his ministers as priests. That wholesale forgery called "Constitutions of the Holy Apostles" greatly aided the growth of the priestly mediatorial idea; while ten chapters of this work are devoted to moral and spiritual duties, there are sixty-three on episcopal duties and seventy-three on clerical and priestly functions. After Constantine's time the hierarchical theory rapidly developed itself. But this idea of the priesthood of the Christian ministry is erroneous and hurtful: (1) Because it is contrary to Scripture. The New Testament ministry strove to avoid being considered merely ceremonial or ritual instruments; Paul thank-

ed God that he had baptized so few. While in the Scriptures all Christians are called "a holy priesthood" through Christ, there is but one passage in the New Testament where a Christian minister is called a "priest" —in Rom. 15 : 16; and here the apostle does not call himself a "priest," but only compares himself to the Jewish priesthood, using the term in an illustrative or figurative sense: this omission would seem to settle the question. That which is called "the power of the keys" is a judicial attribute belonging to the whole Church—minister and people—rather than a sacerdotal attribute, belonging exclusively to the ministry. Pastor Harms, indeed, held it to be a ministerial function; and F. W. Robertson felt that once in his life he himself pronounced judicial sentence upon a sinner. But the apostles, as in Acts 3 : 12, indignantly repelled the idea of any peculiar or priestly sacredness to be ascribed to themselves. (2) Because it is derogatory to the Lord Jesus Christ; it diminishes his great and permanent work of mediation, impugns his unchangeable and incommunicable priesthood, and thus tends to subvert pure faith. Every believer has a personal, direct, immediate relation to God, and may, in Christ's name, offer the intercessory prayer, although Christ is really the only intercessor; and while all believers are made in Christ "priests unto God," there is, and can be, really but one "priest," in whom all have access by a common faith to the Father. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (3) Because it is contrary to the nature and design of the Christian Church. It gradually and resistlessly shapes the Church after itself into a hierarchy of which the clergy become the prescriptive rulers: in fact, where this idea decidedly predominates, the bishops and

inferior clergy are considered as properly constituting the Church, and the people are as an adjunct or ornament pinned on to the clergy. Powers are assumed by the Church (thus appropriated by the clergy) which belong only to Christ; the means of grace are made the authors of grace; the instrument is viewed as the power, or source of power, until, in the minds of the more ignorant and unthinking, the mediatorship is transferred from the divine Saviour to the human ecclesiastic—the logical and tremendous consequence of this idea, which is, and has been, a fruitful source of evil in the Church. The tendency of the sacerdotal theory is to lead to the neglect of the preaching of the Word and of the higher moral, rational, and pastoral duties of the ministry, and to the building up of a religion of external power. The influence of priestcraft has been like a vampire fastened on the Church's vitals, and all the more devouring and consuming when the character of the priest has been comparatively excellent. Hildebrand is a striking instance of a man unimpeachable in morals and splendid in genius, but who, aiming at power through the assumption of spiritual authority in his office, became widely destructive of good from the influence of his capacious mind and high character. The fact that ministers, as a general rule, make poor rulers of secular institutions whether they be civil or financial, or even if they be purely scientific institutions, and that though individually they may be the ablest and best of men, history has signally shown that "the government of priests is the worst of governments," this is a pretty strong argument that the Master in his wisdom did not intend to intrust his ministers with human power, and certainly not as a body. They have another work to do. Their power consists in serving a divine will, and purely and intelligently interpreting it to

men, centring themselves in that Word whose servants they are, and losing themselves in that controlling love which is the omnipotent power that works out the highest good of humanity. (4) Because it is singularly affiliated with a certain resistless downward tendency in human nature to serve God by proxy. Men naturally love a religion which, without requiring of them great personal service and sacrifice, at the same time soothes and satisfies the religious sentiment ; and even good men are sometimes not naturally indisposed to take upon themselves great labors, toils, and responsibilities for others, if by so doing they become, in some sense, the keepers of consciences and the sources of religious authority.

While we thus strongly affirm that the Christian ministry is not a "priesthood," neither in the Hebrew nor Romish sense, and while we would not retain "a rag or tag" of that erroneous theory, yet we would not deny that sentiments which are derived from the ancient priestly office in the Church may not still irresistibly and innocently linger about the office of the Christian ministry ; for example, the pastor is especially called upon to pray for his people, even as Christ, the true Intercessor, intercedes for them ; and then, too, there is a natural desire or impulse in men to confess their faults to their fellow-men—the child confesses his wrong doings to his mother, and finds relief—and so, to a certain extent, so far as the pastor is worthy of such trust, and so far as the confession is made spontaneously and for the sole purpose of religious counsel, he naturally and properly receives, in reference to spiritual doubts, fears, and even sometimes sins, the confidence of his people. Something, too, of the priestly office, in the case of sickness, affliction, and death, where the power of souls to

act for themselves is enfeebled, is manifested in the intercessory prayer and the religious ministrations of the pastor; but these are ideas, sentiments, and voluntary expressions of pious service and fraternal sympathy, and in no sense are they the result of a divinely appointed priestly office which plays the part of real mediator in spiritual things.

3. That it is a merely temporary relation of guide, philosopher, and friend.

Not a mere guide, philosopher, and friend.

The office has degenerated into something like this in religious denominations that do not recognize the need of faith in the sacrifice of Christ, which is the root of the Christian ministry; and it amounts to this with some of the most extreme of them—that advantage is taken of a customary official solemnity to appoint a man to preach *himself*, to teach his own moral and philosophical opinions, or to disseminate them with somewhat more of *ex cathedrâ* authority.

There is also a tendency, even among some evangelical bodies and ministers, to secularize the divine office, and to consider it a conventional or business relationship, in which the minister, as in merely worldly occupations, is paid for his work, and there is no debt incurred on either side; but in this way the pastor destroys the foundation on which he stands, and denies the only right he has to preach and teach others. If this right or relation is actually nothing more than that of a friend, no man has authority to set himself up as a religious teacher of other men. That the relation of a pastor to his people is, on the contrary, a higher spiritual relationship, and thus in some sense a sacred and eternal one, we see—

(*a*) Because it is a divine institution. (*b*) Because the minister deals with eternal truths. (*c*) Because at the

eternal judgment he must give an account of his stewardship as a pastor of souls. (*d*) Because his teachings, labors, aims, and life, all tell upon an eternal destiny; his is no temporary service. (*e*) Because the mutual relations of a pastor and people are not those of intellectual admiration, or sentimental affection, or interested friendship, but those of regenerated and sanctified hearts, which relations are eternal.

Yet, as is true of the two former views of the ministry, which were erroneous when objectively viewed as a whole, but which yet had something true in them in a reflective and partial sense, so in the relation upon which we have just animadverted there is contained something that always and universally applies to the office of the ministry. The Christian pastor is, or ought to be, the true guide, philosopher, and friend of his people; for he teaches them the highest philosophy—that which centralizes and harmonizes truth; he strives for their best welfare—that of their souls; and he actually guides them into the way of eternal life. And in common life, in all ordinary and social relations, he is the sincere and loving and unselfish friend of his people; he gives them his aid freely, "without money and without price," and is able truly to call them, and they to call him, "beloved."

Other false, perverted, or exaggerated ideas of the pastoral office might be noticed; but we would now directly state, in but few words, what we conceive to be, in the main, the true idea of the ministry.

The Christian ministry is a divinely appointed and divinely guided office in the Church, to sow the "Word of God," which is the gospel of Jesus Christ, in the hearts of men, that they may learn to love and serve the

living God and to lead lives of active benevolence and goodness in imitation of Christ. That is its fundamental idea and design. The ministry is a "ministry of the Word." The minister is "the man who speaks the word of God; he does not recite it. The priest was a slave, but the minister has a free intercourse with God."[1] Preaching cannot indeed be disconnected from the pastoral work. The pastorate is the ultimate position of the ministry; for he does not go everywhere preaching and serving, but he is to feed the flock over which he is placed, and he should never content himself with the present moral and spiritual condition of his people, but he must ever strive to lead them up higher. He should go on from strength to strength. He should cherish a lofty ideal of his work, before which low aims fade away, looking beyond time into eternity. Vinet urges this moral view of the pastoral office, and says, "Examine all the titles, all the names, which are given to the ministry in the gospel; you will not find one which goes beyond this idea of *service*—of being the servant of humanity in its great interest for the love of God. All is noble in this institution which rejects every force except that of persuasion, which has no other end but the reign of truth, and is not distinguished except by a more absolute devotion."[2]

A ministry of the Word.

There are, indeed, other subordinate ideas of the ministry. It is a special office of the Church to serve the Church in various ways. The minister presides in the business affairs of the Church; he conducts the public worship; he exercises care for the moral and spiritual interests of his people, by daily personal ministrations; he administers the rites of Baptism and the Lord's Supper;

[1] Vinet's "Pas. Theol.," p. 24. [2] Idem, p. 39.

he oversees the charities of the Church, and attends upon the wants of the poor, the sick, and the afflicted ; he prepares candidates for admission to the Church, and has a regulative voice in the Church's discipline ; he guides the spiritual and benevolent activities of his people ; and perhaps one half of his actual efficiency for good lies outside of the pulpit, in what may be strictly called his pastoral duties ; but in all he is still engaged in sowing the good Word of God in the hearts of men, and in building up the kingdom of truth.

Although this divine Word that he dispenses is found in man, in nature, in all things, yet Christ's minister finds it chiefly in Christ's words, in the Scriptures of truth, with the Holy Spirit as their interpreter ; therefore he must himself know in order to teach ; he must teach men in the spirit of Christ ; and here is the deepest idea of the pastoral office : to dispense the Word of Christ in the very power, spirit, and love of Christ, that we may be "able ministers of the New Testament ; not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life."

We would cite a few texts setting forth and confirming this conception of the design of the pastoral office : Matt. 28 : 19, 20 ; Acts 4 : 29 ; 6 : 4 ; 20 : 24, 28 ; Rom. 10 : 14, 15 ; 1 Cor. 1 : 17 ; 1 : 21 ; 2 : 4 ; 2 Cor. 4 : 1, 2 ; 2 : 17 ; 2 Tim. 1 : 13 ; 2 : 15 ; 4 : 1 ; Titus 1 : 3 ; 1 : 9 ; 1 Pet. 4 : 11.

The Christian pastor should pray with Paul (Gal. 1 : 16), "to reveal his Son in me, that I might preach him ;" and he should be able to say also with the apostle (2 Cor. 4 : 5), "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

We conclude this brief discussion of the true idea of

the pastoral office by quoting once more the words of Vinet: "On the whole, the pastor is nothing more by name than a steward of the Word of God. He is a man who has consecrated himself to break to the multitude the bread of truth. He is a man who has devoted himself to apply—to appropriate to men the redemptive work of our Lord Jesus Christ (2 Cor. 5 : 9) since God has determined to save men by the foolishness of preaching. As Jesus Christ is sent into the world, he is sent by Jesus Christ. He comes, on his part, to do from gratitude all that Jesus Christ did from love. He reproduces everything of Jesus Christ except his merits. As to the obligations imposed on him, he is neither less nor more than his Master. He does, under the auspices of divine mercy, all that Jesus Christ did under the weight of divine wrath. By word, by works, and by obedience, he perpetuates Jesus Christ."[1]

SEC. 5. *Model of the Pastor.*

There are strong pointings of Scripture to the actual as well as the ideal "pastor" of men, who, in all ages, has fed and guided their souls, not only through the green pastures, but through the wilderness; who nourished them with the bread of life not only in the Desert of Sinai but by the pleasant shore of the Sea of Galilee. 1 Peter 2 : 25, "The chief Shepherd and Bishop of our souls." Matt. 23 : 10, "Neither be ye called masters; for one is your Master, even Christ." Matt. 28 : 20, "Teaching them to observe all things whatsoever I have commanded you; and I am with you alway, even unto the end of the world."

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[1] "Pas. Theol.," p. 36.

Such passages point to the great model, whose example the pastor should follow, and who was himself the "good" or perfect "Shepherd." This is a truth which has been already touched upon, and is obvious; but it is exceedingly important that it should be fixed early and deeply in the pastor's mind. The character of Jesus, it is true, forbids his possible classification, in all respects, with men; yet he was a true man, and he said to his earliest disciples, "Come after me, and I will make you fishers of men." And they did follow him; they learned his patient and gentle ways of dealing with men; they learned his mode of teaching; they caught his lofty and loving spirit. The apostle Paul considered Christ to be his model as a pastor, as well as a Christian; and living pastors, looking far beyond Paul, Peter, and John and every human example, should do the same.

When George Herbert took holy orders, he said, "I will consecrate all my learning and all my poor abilities to advance the glory of that God that gave them, knowing that I can never do too much for Him that hath done so much for me as to make me a Christian; and *I will labor to be like my Saviour*, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus."

We will not go into a minute analysis of those qualities of character and action in which a pastor should strive to be like Christ, from whom he derives his power and all that makes him a true minister; but we would desire to mark impressively the fact that the pastor should look through and beyond every other model up to Christ; and there are four points especially where Christ meets man as pastor, or guide: in his mental, moral, affectional, and spiritual being; and on these he should especially fix his attention.

1. As a teacher. It is an animating thought that "the word which we preach first began to be spoken of the Lord." Christ's teaching, as we have before characterized it, was personal, addressed to the individual—to what essentially constitutes the individual—his true self. It is written "for all the people were very attentive to hear him"—lit. "hung upon him, hearing." The pastor's teaching should have this personal directness and earnest aim; it should go deep and reach the enduring principles and choices of the soul which make character, which a man carries with him into eternity. It should not play about the intellect, nor even address wholly the conscience, but should aim at the ruling will, affections, and spirit.

As a teacher.

As to the manner of our Lord's teaching, it was, generally speaking, to drop the word of life in the soul as a seed, rather than as a fully-developed truth; and then the soul itself, in its own life and growth, might take up this truth, and bring it to its perfect maturity by its own thought and voluntary act, while it is watered and helped from on high. Thus the truth became incorporated in the being, while the soul was left freely to do its part. Christ did not make all plain, but sought to arouse in the soul itself the sense of God, of human dependence, of sin, of the need of redemption, repentance, faith, and prayer.[1] The source of every teacher's success is to have "faith in the power of truth, as adapted to change the moral condition of men, and thus to bring in a better life."

There are, however, it is obvious, some things in Christ's teaching which should not, and cannot, be followed; as, for example, his infallible assertion of truth

[1] Neander's "Life of Christ," Hooper's ed., p. 106.

on his own authority, and the acts of miraculous power which accompanied his ministry; but in his common methods of teaching, his simplicity, naturalness, adaptation, gentleness, we are to make him our model, and especially are we to do this in a spiritual point of view. "Preaching is an action, but an action of the soul, and its effects are connected with the preacher's spiritual state. It is not so much by what he says as by what he is that the preacher may flatter himself that he does not beat the air. Before everything he is concerned to 'hold the mystery of the faith in a pure conscience' (1 Tim. 3 : 9). This pure conscience (that is to say, uprightness of intention) is the true force of preaching. A discourse is powerful from the motive of him who pronounces it, whatever may be the mode in which that motive expresses itself. A discourse is so much the better the more it resembles an act of contrition, of submission, of prayer, of martyrdom. We must pray, we must purify our heart, we must expect everything from heaven, we must arm ourselves with the sword of the Word of God, and not count upon anything in ourselves: this is the essential preparation. In a word, our lips are naturally defiled; they must be purged, and purged by fire" (Is. 6 : 5–7).[1] This leads us to consider the second point of imitation.

As a character of moral blamelessness.

2. As a character of moral blamelessness. Christ's power as guide and pastor of other men arose from the fact that he "was without sin." By his obedience to the law, and by the power of his goodness, he opened every prison door, and proclaimed liberty to every captive. His goodness gave to his sacrifice a profound

[1] Vinet's "Pas. Theol.," p. 193.

merit, and made it able to cleanse sin from the depths of the soul; and because of his perfect goodness, men might put their trust in him to feed them with the bread of everlasting life. Schleiermacher has brought out this thought of the need of the Saviour's immaculate holiness in order to be the Redeemer of sinful men with great force and clearness; and it was with him a favorite and vital doctrine, underlying the whole truth of Christianity as a redeeming power in humanity. The minister of his pure gospel should pray and strive to approximate more nearly to the blamelessness of Christ, and to appropriate more of his moral purity, knowing that every gain in goodness is a gain in power; and we are, moreover, commanded to be "holy as he is holy;" to be "followers of God as dear children."

3. As one who had true sympathy with men. Christ's sympathy was not solely with God and with God's truth, government, and will; but he shared in all things human. In the body, mind, and spirit of men, and all their varied wants and experiences, he truly entered. He was even "tempted like as we are, yet without sin." He is, therefore, "touched with a feeling of our infirmities," for he was himself tried and tempted. Neander says, in his "Life of Christ," he became human "so that his soul might be moved to its depths by sympathy with the sufferings of mankind on account of sin." That noble word "sympathy" (σύν-πάθος) — "suffering with," being in common in the very same things that we do and suffer—Christ perfectly realized. He showed "a special, separate, discriminating sympathy, as in the case of erring Peter, derided Zaccheus, and the dead Lazarus." Something of this Christ-like power of sympathy every true pastor should have; and yet, perhaps,

As one who had sympathy.

here is often the most profound failure. It is indeed too rare that the tone of true sympathy, of that real pathos which is unmistakable and which comes from the heart and goes to the heart, is heard in the pulpit or the pastoral ministration; there is oftentimes a strained imitation of it, but it is in a false key soon detected. There may be every other quality but this. St. Vincent de Paul said (with a touch of fanatical yet noble extravagance), "If it has pleased God to employ weak men for the conversion of some souls, these souls have themselves confessed that it was by the patience and sympathy which had been shown them. Even the convicts among whom I have lived can be gained in no other way. When I have kissed their chains, and showed them compassion for their distress, and sensibility for their disgrace, then they have listened to me, then they have given glory to God, and placed themselves in the way of salvation." Men do not want outer charity as much as they want real sympathy and love. One ray of that is worth more to the pastor, to melt men's proud, suspicious hearts, than to play on them for years the cold splendors of the intellect. Those were remarkable words of Sergeant Talfourd shortly before his death: "What the thirsting and perishing nations of men long for is not benevolence, but sympathy—the brother's heart to be shown to them." Love is the central power in the ministry, as is seen from the very nature of the Christian life, and also in Christians themselves like Paul, Augustine, Raymond Lull, Fénelon, Oberlin, John Howard. "In one jail Howard found a cell so narrow and noisome that the poor wretch who inhabited it begged as a mercy for hanging. Howard shut himself up in this cell, and bore its darkness and foulness till nature could bear no more. The work in which he recorded his terrible experience and the

plans which he submitted for the reformation of criminals, make him the father of prison discipline."[1] Some one has said of the Christian ministry, "Its function is speech, its theme is truth, its genius is love." This quality of love is not a weak sensibility, but rather the action of the soul's purest sympathy and affection, the spirit of the cross in its real operation, which is the power of God to draw and save. Vinet has some beautiful remarks on this point ("Pas. Theol." p. 34). He says, "Still, all these metaphors, all the additional passages, do not attain to the complete sum of the elements of the ministry—to the ideal of a pastor. We have need of a type, a model, a personification of each idea. Where shall we look first? If any one has been the type of man, he has been at the same time the type of a pastor; for it is impossible that the pastor should not make a part of the ideal of man; impossible that he in whom the perfection of human nature was fully represented should not have been a pastor. This new man, this second Adam, could not have been such except by love. The first object of love is that which is immortal in man. It is, then, upon the soul that love will chiefly exercise itself; and as we cannot do good to the soul except through its regeneration, and as it cannot be regenerated except by the truth, to nourish the soul with truth, to feed it thus in green pastures, and along tranquil waters, was necessarily the office of a perfect man, of the type of man. He must have been a pastor."

The spirit of self-sacrifice.

4. As one who had the spirit of self-sacrifice. This is the spirit and the faith that leads one to put the world under his feet—"That we should not henceforth live unto our-

[1] Green's "Hist. of England," p. 711.

selves, but unto him that died for us and rose again." It is, without affectation or admixture of the mystic theory of self-annihilation, the carrying out of the old Catholic motto, "*ama nesciri*," which led Thomas à Kempis, if he were indeed the author of the "De Imitatione Christi," not to avow the authorship of that priceless book. This, indeed, is the natural result and crowning grace of the pastoral spirit. Our Saviour's love went to the perfect surrender of himself for those he loved, and to the laying down of his life. A passage from F. W. Robertson's letter to a friend about to become a settled pastor is an affecting illustration of this point: "Most sincerely I congratulate you on your prospect of a curacy, but much more on the approach of the highest earthly honor—the privilege of working for Christ—and welcome you to a participation of its joys and sorrows. Perhaps the latter predominate here, but they are not worthy to be compared to the joys which shall be revealed in us, if we suffer with Him. I think the strictness of self-examination for ministerial fitness is contained in that solemn, searching question of our Lord, thrice repeated, 'Simon, son of Jonas, lovest thou me more than these?' And if we can answer from our inmost souls, as Peter did, 'Lord, Thou knowest all things, Thou knowest that I love Thee,' I believe the injunction which follows, and the warning of martyrdom, would be received with equal joy as our Master's will. I am sensible that it is a test that makes me humble."

SEC. 6. *Call to the Ministry.*

It is a matter of the utmost importance for any man preparing for the ministry to be satisfied on the score of his true calling to this divine office, so that he may not

rashly enter upon it, and at the same time may enter upon it with humble confidence, cheerfulness, even joy. He need not be frightened if he have a simple, honest view of what the Christian ministry is, and what it requires, though he may be altogether conscious of his imperfect preparation for it.

We will consider briefly the necessity, nature, and signs of a divine call to the ministry.

1. Necessity of a divine call. This is seen—

Necessity of a divine call.

(*a*) From Scripture. The scriptural idea of the ministry being that of one who undertakes a particular charge or work, this implies the special calling or sending of him who is to do the special work. In the Old Testament we find this idea expressed, Numbers 18 : 7, "I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death." Is. 6 : 8, "Here am I, O Lord; send me." Is. 61 : 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted." Jer. 1 : 4–7, "Then the word of the Lord came upon me, saying, Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! Behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 23 : 32, "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit their people at all,

saith the Lord." He who unsent preaches God's Word, preaches to no profit ; it has been so in the past, and it is so now. In the New Testament, our Lord applied to his own ministry the passage in Is. 61 : 1. In Matt. 3 : 16, 17, the baptism of Christ into his ministerial work is described ; and in Matt. 17 : 5 is contained the confirmation of Christ's own call to preach the gospel.

In John 12 : 28–30, Christ appeals to the fact of his being called to preach ; and through him, thus divinely called, all other Christian ministers have their vocation to preach the gospel. In John 8, Christ speaks of himself as the only door into this ministry ; all who come in by any other way are thieves and robbers ; he only is a true shepherd who is appointed by the chief Shepherd. Matt. 4 : 19, "Follow me, and I will make you fishers of men." Mark 3 : 13, "And calleth unto him whom he would ; and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach." John 20 : 21, "Then said Jesus unto them again, Peace be unto you ; as my Father hath sent me, even so send I you." Acts 13 : 2, "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Paul for the work whereunto I have called them." Acts 20 : 28, "Take heed therefore unto yourselves, and to all the flocks over the which the Holy Ghost hath made you overseers, to feed the church of God." 1 Cor. 1, "Paul, called to be an apostle through the will of God." Tit. 1 : 3, "But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour." 2 Tim. 1 : 9, "Who hath saved us, and called us with a holy calling." This language might, and very probably does, refer especially to a calling into the Christian ministry, which was shared

both by Paul and Timothy. The call of Christ of the apostle Paul, though unusual and miraculous in its external features, was essentially the same with the divine vocation of any other true minister, as is evidenced by the apostle's immediately coming into relations with the Christian Church and its service; he was not disobedient unto the heavenly vision; he obeyed the call of the Master, which to him was an especial commission to preach the gospel to the nations.

(*b*) From the best human testimony. Luther's language is strong. "*Expecta vocantem; interim esto securus; imo si esses sapientior ipso Salomone et Daniele, tamen, nisi voceris, plus quam infernum fuge, ne verbum effundas. Si tui eguerit, vocabit te. Si non vocabit, non te rumpat scientia tua. Nunquam enim Deus fortunat laborem eorum, qui non sunt vocati; et quanquam quædam salutaria afferant, tamen nihil ædificant. E regione, magna semper fecerunt, qui, Deo vocante, docuerint.*" In his commentary upon Gal. 1 : 1, Luther says, "When I was but a young divine, methought Paul did unwisely in glorying so oft of his calling in all his Epistles; but I did not understand his purpose, for I knew not that the ministry of God's Word was so weighty a matter."

Bishop Burnet, in his "Pastoral Care" (cap. 7), says, "I wish it were well considered by all clerks, what it is to run without being called or sent; and so to thrust one's self into the vineyard without being called or sent; and so to thrust one's self into the field, without staying till God, by His providence, puts a piece of work into his hands. This will give a man a vast ease in his thoughts, and a great satisfaction in all his labors, if he knows that no practice of his own, but merely the directions of providence, have put him in a post." Also in cap. 6, discussing the question of ordination, he asks the candidate,

"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office? Certainly the answer of this ought to be well considered; for if any one says, 'I trust so,' that yet knows nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to man, but to God."

Another eminent minister, in answer to a question put him on this point at his ordination, said, "As far as, upon search and inquiry, I can hitherto find, though there be that within me that would seek great things for myself (if, indeed, they were to be found in this calling), yet with my mind I seek them not. But the improvement of the talent which I have received in the service of the gospel, for the glory of God and the salvation of souls, I hope is in my eyes. If there be anything else, I own it not—I allow it not. While so many 'seek their own,' it is my desire, and it shall be my endeavor, to 'seek the things of Jesus Christ.'"

Massillon, in one of his clerical charges, says, "If you do not feel in yourselves a desire of being employed as ambassadors of God, judge ye yourselves, whether ye are called into the Lord's vineyard. God implants a love in the heart for the service to which He calls; and better would it be for you to have felt, that it was not the ministry for which you were intended, than that you should possess a want of inclination for the performance of its duties. It is not necessary that a voice from heaven should say to you in secret, 'The Lord has not sent you.' Your judgment, confirmed by the dictates of your conscience, tells you so."

St. Bernard wrote, "He who is called to instruct souls is called of God, and not by his own ambition; and what is this call but an inward incentive of love, soliciting us

to be zealous for the salvation of our brethren." In the same vein a very different but equally good man and zealous servant of Christ, John Wesley, expressed himself thus: "Every minister, before he undertakes to preach the gospel of the Lord Jesus Christ, from a full evidence of a work of conversion, ought to be enabled to say, 'The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel.'"

Vinet ("Pas. Theol.," p. 76) says, "We must, then, be called of God. A call to the ministry which is exercised in the name of God, and in which He is represented, can emanate only from Him. The business here, in fact, is not ours; it is another's, and that is God; in a word, it is a *ministry*. (Whether external or internal, the call ought to be divine.)'

(*c*) From an enlightened Christian conscience. It is God's Word which man undertakes to preach, and he cannot comprehend that Word unless God opens it to him; for to preach the preaching that God bids him, requires an inward revelation of a man's sinful and selfish nature to enable him to give up his own word, or his own method of making men wise and holy, and to proclaim God's wisdom unto salvation. And again, as devotion to the true spirit of any work is the only way to succeed in it, how much more is this true in relation to the work of God! He who enters the ministry, as Simon Magus did, for a gift of power, does not touch the true spirit of the work, and will surely draw evil upon himself. A servant of Christ should strive to find his own work; and though all Christians are required to work for the advancement of God's kingdom and the salvation of souls, yet all Christians are not called to the ministry.

2. Nature of a divine call.

If there is now no heavenly voice, nor angelic messenger sent from God, nothing in fine miraculous, in what does this divine call essentially consist? Though external circumstances may have a pointing influence, and though there is such a thing as a call from outward events—the "*vocatio externa*," as it was once learnedly termed, and in which the call from the Church of an orderly kind is perhaps the main element—yet we must consider that the real call is an internal one, or the "*vocatio interna*." The first is a negative call, so to speak; removing obstacles, making the way plain, and it is important in this respect; but the last is a positive call of the Holy Spirit. To express this more definitely, we would say that, in addition to the fact of a true conversion which awakens in the heart a love for the Saviour and for men, and of favoring external circumstances, there should exist a supreme desire and purpose to be engaged in the special work of preaching the gospel for the salvation of men—the peculiar work of Christ. This should be a real, and it might be said, in some sense, a ruling motive of the mind, a real call from God, not merely from man. The idea is expressed by Vinet in other words ("Pas. Theol.," p. 82): "If the ruling motive of the candidate can express itself in terms which define the institution of the evangelical ministry, it is a good one." He probably means by this, that if a man thoroughly believes the truth of the necessity of Christ's work of redeeming men; that through faith in the Son of God men are to be converted and saved; if this truth possesses him, fills his being, awakes in him a ruling motive, a desire to become an instrument, under Christ, in bringing about this blessed reconciliation between God and man, that God should beseech man by

Nature of divine call.

external call

internal call.

a ruling motive

him to become reconciled to God—then this is a good and holy motive, one inspired by the Holy Spirit, and one that constitutes the essence of a true call to the ministry.

The call to the ministry of Christ is a call guiding the will and the affections and imparting fit spiritual qualifications—a real call, or influence, of the Spirit, which at the same time does not destroy a man's own free volition, but which makes the path of duty plain. We would not raise a false, or superstitious, or enthusiastic standard here, discouraging to cool and straightforward minds that are not usually swayed by their emotional nature. A call to the ministry does not differ from other vocations to duty so much in its intrinsic nature as perhaps in its degree, or its high and peculiar import. A man should feel willing to devote his life to this work—not a portion of it, but the whole of it. "The internal call, or the call of the Spirit, is an impression on a person's mind which he feels to come from God, through the circumstances of his life, the emotions of his soul, the convictions of his conscience, telling him that he ought to engage in the labors of the ministry as his life-work."

The view which has been set forth is taking higher ground than is assumed by persons who look upon a call to the ministry as consisting in nothing more than this—that there is nothing to hinder one from being a minister. This is good as far as it goes, but it has no positive element or real call in it. In the case of some candidates for the ministry, the answer given to the question, "What is your reason for thinking you are called to the ministry?" or, "What is your purpose in being called to the ministry?" frequently is this—that he enters the ministry "because, on the whole, he thinks he can do

the most good in this field." This does not seem quite satisfactory; for the ministry must be entered with the whole heart, or it will be a weary, unprofitable service. Doubtless there are many men who are pursuing other professions who ought to be in the ministry; but for one entering the ministry to be in a mental condition that merely reasons upon and balances probabilities as to future usefulness, this does not, we think, constitute precisely the right condition of mind in which to take up such a work. What this positive call to the ministry consists in may be a more difficult question to decide; but it would seem to be something more marked and profound than this intellectual choice. It is something more than a simple decision of the understanding. There is in it a decided current of the will. There is in it, in some sense, an internal voice of God to the soul, saying, "Go thou and preach the kingdom of God!"

It is difficult and presumptuous, of course, to attempt to describe the inward workings of the Spirit of God, but we might say that this awakened desire of the soul takes the form of a ruling motive, which seeks to bend all things to the accomplishment of its end. Of course there may not be the same strength of zeal and depth of spiritual feeling in all men. Some temperaments are moved by the sense of duty more than by the affections of the heart. Faith differs, too, in its standards of consecration. All true and good ministers of the gospel could not perhaps say with the apostle, "Necessity is laid upon me; yea, woe is me if I preach not the gospel." It would probably be asking too much to bring the decision of this question, in ordinary cases, to the issue of the apostle's view of the work of the ministry as here expressed; yet should not something of the feeling expressed in those words truly enter into the decision of

every genuine minister of the gospel in taking up and carrying on this work? Should he not in some measure be conscious of the fact that he has really been sent to preach the gospel, and "to serve God with his spirit in the gospel of his Son"? We ourselves, indeed, may have erred—that is possible; we may have erred in our calling, and conceived ourselves to be what we are not; but that does not alter the question, nor change the conditions of a true call. In Bishop Burnet's language, "There is something in the heart of the true minister which convinces him that he is inwardly moved by the Holy Ghost;" that he is not acting simply upon a human resolution, or ordinary outward idea of duty.

Our Lord had this overpowering desire, or ruling motive, in his ministry. He sought not self-glory, but devoted himself, soul and body, to the work specially committed to him. It was his meat and drink to do this work; and the zeal of the Lord's house consumed him. A father of the Church says, "He who is called to instruct souls is called of God, and not by his own ambition; and what is this call but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the Word shall feel his inward man to be excited with divine affections, so often let him assure himself that God is there, and that he is invited by Him to seek the good of souls."

The essence, then, of this ruling desire of which we have spoken, is, we think, such a strength of love for God and man, given by the Holy Spirit, that a man is willing to devote his life freely to working for the good of men's souls. "And they forsook all and followed him." An illustrious English clergyman said: "Notwithstanding the solemn responsibility of the pastoral office, I

would sacrifice everything for it." It is not that a man may not save men's souls and be a true servant of Christ out of the ministry, but that he is willing with his whole soul to devote his life to this high work.

Bishop Burnet says, in regard to the sincerity of this inward principle, "Ask yourselves often, Could you follow that course of life if there were no settled establishment belonging to it, and if you were to preach under the cross, and in danger of persecution? For till you arrive at that, you are still carnal, and come to the priesthood for a piece of bread."

Yet we would not wish to describe the nature of this inward call in such a way as to dishearten any true candidate for the Christian ministry, for it is a serious matter to make an error here, one way or the other; and often men, young men, are not in the habit of analyzing their motives carefully. We wish only to bring out the simple truth that there *is* a divine call to the ministry, and that this is not a matter simply of human reason or suggestion, but that the true call consists chiefly in the loving purpose or desire to enter into this work above all others as the work which God has appointed one to do. This pure desire or motive separates itself, (1) From merely prudential motives. To enter the ministry simply in order to gain a living—as a "*brod-studium*"—from that the Christian conscience utterly shrinks. It shrinks also from the motive, that in the ministry one may gain a smooth and easy pathway through life. One of the main reasons of the vitality of the American Church above that of European churches (this was Neander's opinion) lies in the fact that Americans, as a general rule, enter the ministry from spiritual and not material motives; not looking upon the ministry as a purely official position.

Separated from prudential motives.

We do not say that a candidate for the ministry can keep out of his mind all prudential considerations, or should do so; but if these are uppermost, or come most frequently to his mind, let him, ere it be too late, give up a profession which demands a true man, and not a hireling. (2) From motives of selfish ambition. This we need not dwell upon; for in deciding the question of the ministry, motives of personal ambition are to be put aside as suggestions of evil. (3) From motives of respect to the opinions of parents or friends. The wishes of sincere friends should have their proper weight, but a man must decide such a question for himself *foro conscientiæ*. It is a matter between him and God: if God calls, he must obey; and if God does not call, he must not go. A parent's rash vow cannot bind the conscience of the child in this matter; the child should act without constraint.

From motives of ambition.

From motives of respect to wishes of friends.

But this strong and controlling motive or desire to enter the ministry—this supreme love to God and to man—is not an unreasoning or impracticable motive. It is not a passionate enthusiasm. It springs from principle, and should be accompanied by those internal and external proofs of the intent of Providence which render it not only possible to be carried out, but which point in some measure directly to the necessity of its being carried out. In more general language, one might say that there are three things which are essential for a man to possess who enters upon the great and serious work of the ministry, such, for instance, as moral earnestness, which belongs to a nature like that of John's disciples, out of whom Christ chose his apostles, hungering and thirsting after

righteousness and the coming of God's kingdom of truth. Then there should be a clear perception of the sacrifice involved—that it should be clearly appreciated that it does cost something to follow Christ in his ministry of reconciliation; and, above all, there must be faith in Christ, that involves faith in Christ's divine nature and work. The original apostles, or the eleven, proved that they had a real call. When in the time of trial many left Christ on account of the hardness of his sayings, they continued with him in his temptations. They believed he was the Holy One of God, the true Messiah. In a word, they had the faith in Christ which led them to devote themselves entirely to his cause and ministry; they loved him enough and their fellow-men enough to give themselves away to the loving work of his ministry for men. This brings us to the consideration of

3. Signs of a divine call.

When this ruling desire or purpose to serve God in the work of the ministry is accompanied by other proofs, or by outward providential circumstances favoring it, the fact of the calling would seem to be in some degree confirmed; and not to regard these at all, but simply to regard our own impulse or desire, may lead to a rash rather than wise decision of this momentous question.

Signs of divine call.

(*a*) A drawing of the sympathies freely thereto.

One finds that his inclination, as well as his positive judgment on the score of duty, leads toward the ministry. Something may happen to prove to one that his sympathies with Christ in his work are all-powerful; something may show him that his heart is there, and not in worldly business. The temptation of worldly success

in some form may have been already offered him, and he has clearly perceived its powerlessness over his heart: this is a great help and confirmation in his choice. The evident difficulties and self-denials of the ministry also do not deter him. He is willing to say, "'Here Lord am I, send me;' through good and evil report send me; I am willing to go." But there are other less vague and more determinable signs.

(*b*) General fitness, physical, intellectual, and moral, for the work. God would hardly call a man to the ministry who was not in any respect fitted for it. This is a matter of consciousness—of one's own judgment approving of the divine call, of the corroboration of his own mind respecting his fitness. Accompanying the desire, or ruling motive, there should be this consciousness, however humble, of some degree of fitness for the work —that there is at least no decided disqualification, *e.g.*, no decided physical disability. It is a man's work, and requires an ordinary degree of physical health. "I call upon you, young men, because you are strong." If a man's lungs are too weak to permit him to sustain the labor of preaching, God counsels him by this not to attempt it. A young man may indeed say, "I should probably live longer in some other occupation, but I can do more good in the ministry in a shorter time." This, we think, is false reasoning. Life may never be preferred to duty, but no servant of God is to presume that he can do more good in one field in a short time than he can in another in a long or longer time. A decided impediment in his speech, or anything which renders one incapable of attending to some important portion of the varied duties of the ministry, would be a sufficient bar to the ministry—for other doors of service are still left open. In like manner there should be no decided intel-

lectual unfitness for the work. Some men are mentally disqualified for the ministry, who may yet be men of decided ability. There is no want, but rather there is inaptness of mind. They may be persons of a too reticent, subjective, and philosophic cast of mind, who can be only philosophers and scholars; who are not too intellectual, but too exclusively intellectual, men; who are supremely interested in the intellectual side of truth. On the other hand, they may be persons of too intensely practical minds, far better adapted for lawyers, business men, civil engineers, or scientific men. Such minds can doubtless be more useful out of the ministry than in it. Such men, by their practical abilities and their power of acquiring wealth, may become the almoners and benefactors of the Church, the stewards of her treasures, creating the means and giving the impulse, in all great measures of benevolence. We would not say that great or uncommon talents are indispensable for the ministry; on the contrary, ordinary and moderate abilities, if thoroughly consecrated to the work, have accomplished wonderful things in this field; but we do contend that there should be some degree of true mental adaptation for the office—some aptitude for preaching, for public address, and for other peculiar offices of the profession. Andrew Fuller says (and this is a good principle to go upon) that where God has given a man special qualifications for any work this is an evidence that He designs him for that work.

In like manner, there should be no peculiar unfitness in point of natural disposition and moral qualifications. Some men have too much of the wild olive tree, or wild and sour crab-apple tree, in their natural temper, to grow inside of the Lord's garden, to say nothing of being planted in the ministry, where cheerfulness, hopefulness,

and kindness of disposition are so important. When the heart's oil is dried up, one had better do anything than jangle and creak through the ministry of divine love all his life. Some men also are constitutionally too weak in will to push on this great and arduous work. Such inherited or inherent infirmities, and such marked faults of spirit, disqualify men to lead and guide others. Added to these physical and moral disqualifications, there may be others of a more spiritual nature, such as doubts in religious things, which perhaps amount to the positive obscuration of faith. Every thinking mind will at some time be troubled with doubts, and they will tenaciously cling to some persons to the end of life; for Bishop Colenso is not the first man who has found difficulties in the Scriptures, nor are Blanco White and Sterling the only minds that have seemed to lose their way for a while in the realms of spirit. Men who are among the humblest and best Christians frequently doubt their own faith and salvation. Ministers sometimes increase their theological doubts by their increase of scientific knowledge and their wider range of thought and investigation. The head is often in mists, while the heart is still moving on in the right direction.

Now, there may be troubles and doubts in the mind of a minister respecting the things of faith, which come and go like clouds over a sky, and they may not unfit him for his work, for the sun of faith still shines steadily; but there may be such an eclipse of faith as to disqualify a man to preach the truth; or, worse than that, there may be a decided want of positive faith—not a hiding, but an absence, of faith. And if a man, through some idiosyncrasy, or sincere doubt, or real disbelief, cannot embrace with such clearness the truths of Christianity as to be able to teach others with personal conviction of the same,

and some degree of positive earnestness, though God may love him and lead him along through and by his very doubts to higher points of faith, he had better not think of the ministry until, at least, he obtains those clearer views ; for in Christianity, certainly in this age of the Church, there is no esoteric and exoteric faith, or hidden truth for one class of minds, which others may not share if they will seek for it. How can one guide other souls in divine things, how can he console the sorrowing, how can he push his way through the immense difficulties of the ministry, without a pure faith that can say, " I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day "?

(*c*) Providential events and circumstances which seem more or less distinctly to point to the ministry.

The mind of the Spirit is to be interpreted by outward providences as well as by inward impulses ; and if the hairs of our head are numbered, and not a sparrow falls to the ground without our Father, God guides the outward as well as the inward life of a man, and adapts the one to the other ; we should therefore endeavor to interpret the Spirit of God by the providence of God. First of all, let a young man seek to know what is God's will concerning him, chiefly by asking God concerning it, but also in other ways, by studying the leadings of God's providence. These providential guidings and leadings are of too varied and personal a nature to be definitely specified. A man suddenly loses his eyesight and cannot be a scholar, or one devoted to books, and does not God speak to him in this to do something else? Experiences greatly differ. Andrew Fuller was led on gradually by his success in exhortation as a layman till he became interested in the work of preaching and could

not go back. The apostle Paul's manner of call may not be ours, nor the apostle John's. A call in early life, like Samuel's of old, is often more signal and clear than one that comes later in life. Doors of opportunity unexpectedly opened for acquiring an education ; marked events or bereavements at decisive junctures which lead the soul to profound views of duty ; circumstances of peculiar grace in one's own history ; unmistakable adaptations to the work shown in collateral and subordinate fields, such as mission work and Sunday-school teaching ; deliverances from outward and inward perils ; the hedging up of one's way, so that a voice seems to be heard, saying, " This is the way : walk therein ;" such pointing and controlling combinations of circumstances outside of one's own immediate control, and coming from a higher source—these certainly should have weight. And even the negative fact that there are no circumstances that form an insuperable bar to one's becoming a minister should, with other things, be interpreted favorably. Ministers sometimes speak of events in their personal history which formed the turning-points of their resolution to become pastors. The case of Ambrose, Bishop of Milan, born A.D. 340, is an illustrious example. The peculiar circumstances which surrounded and drew him, as with a net, into the ministry, are striking. He was descended from a pious ancestry. In an empire which was yet but partially Christianized, his family had embraced the Christian faith, a century or more before. One of his ancestors had suffered martyrdom for the faith during the persecution of Diocletian ; he had martyr's blood in his veins. His sister, in whose charge he was left, was renowned for her piety. His father, being a man of the highest civil dignity, one of the three prefects of the Roman Empire, intended him to occupy a civil post.

Probably another course of life was no more thought of for him than it would have been for the son of the emperor. He was appointed prætor of the provinces of Liguria and Æmilia, of which Milan was the capital. Just before he came to his post—which is another providential circumstance—Auxentius, the Arian bishop of Milan, died, and on account of the excited state of religious controversy and party strife in the diocese, there could be no election. At one of the meetings the popular feeling was so violent that there was likelihood of a riot in the church itself. Ambrose, as the civil governor, came in to restore order. A child's voice was heard, crying out, "Ambrose, bishop!" The people, with that instinct which sometimes makes the *vox populi* the *vox Dei*, took up the cry, and Ambrose was immediately chosen Bishop of Milan. He strove to evade the call by every means possible; but the people, who already knew him better than he knew himself, and had seen in him great qualities, insisted upon his acceptance. The pressure of these events at last overcame his scruples; and, as the historian Böhringer says, he always regarded his call, in his inmost heart, as one from God. The eminent qualifications of the man for the place soon were manifest. The true minister of Christ was in him. He gave away his immense estate for benevolent purposes, and devoted himself to his work with apostolic zeal and singleness of object. He was an eloquent and unwearied preacher of the Word; he numbered Augustine among his converts. He checked the Arian heresy, opposed the last desperate assaults of classic paganism, and resisted the whole force of the imperial power in vindication of the purity of Christian communion.

There may be sometimes too much made of what are called providential circumstances, so much so as to lead

one into superstition. Every man loves to think that there is something peculiar in his own history, and that in some way he is a favorite of God ; but, nevertheless, the directing finger of God in the events of one's own personal history is to be reverently studied and heeded, for of the good man, at least, God says, "I will guide him by mine eye." De Ravignan said, "I am not made to be a author ;" religious things alone satisfied his soul. But the call of God is sometimes not according to circumstances, but seems to be sovereign, though there doubtless are true, if hidden, reasons for it. Amos 7 : 14, 15 : "I was no prophet, neither was I a prophet's son ; but I was an herdsman, and a gatherer of sycamore fruit, and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophecy unto my people Israel." God in His calling regards men not on the ground of their circumstances but of their fitness ; that they have souls fitted to receive and express His communications to men. Now a fisherman, now a collector of the revenue, now a scholar, now a prince is called.

(*d*) A call to preach from the Church. This is also indirectly a call of God, who rules the affairs of His Church, and especially in so important a matter as the appointment of a spiritual guide of His people. There is order in God's house, and He has so ordered that a minister derives his authority and commission to preach from Himself through His Church. The external call which comes from the Church repeats, or rather gives expression to, the internal call of God. We have great faith in the true call of the Church. Sometimes, no doubt, it is not a true call, when made rashly, or passionately, or selfishly ; but when it has been made with prayer and humble dependence on God's will and guiding spirit, it is commonly right. The history of the

Church proves this. True ministers are, as a general rule, placed in positions best fitted for them, not only for their own growth, but for the highest good of others. God shapes good men for their places, and their places for them, and sometimes out of the most unpromising materials He brings the most glorious results.

The more the number of good and faithful ministers is increased, the better ; but the standard of induction into the ministry should certainly not be lowered. There is perhaps an increasing tendency to do this, and there are sometimes superficial, mercenary, and every-day views of the divine office, an indecent haste in entering the ministry, and an unpardonable irregularity in the mode of entering it which tend to degrade the sacredness and lessen the ultimate usefulness of the pastoral office. It is often the cry that there is a lamentable dearth of ministers. Better this than unfit ones.

SEC. 7. *Ordination.*

When a young man has finished his preparatory studies and still remains strong in his purpose to serve in the ministry, he is sometimes in danger of putting off his actual work in the pastoral field too long ; or, it may be, on the contrary, he is in danger of being ordained to this sacred calling too soon. The saintly Leighton did not enter the ministry (take holy orders) until he was thirty years of age, according to his avowed opinion that "some men preach too soon and some too long." Our Lord did not commence his public ministry before he was thirty years old. Some of the apostles were men evidently of middle age, though others were young men ; but there is no apostolic rule left us fixing the age of men who begin to preach the gospel of Christ. Yet an

ordination into the Christian ministry which Chrysostom, Augustine, Luther, and other illustrious preachers entered upon with fear and trembling, should assuredly not be approached in a rash spirit, but with deliberate and prayerful thoughtfulness. One takes upon him profound obligations. He undertakes the care of human souls. The apostle Paul retired into the desert of Arabia when called of God to preach the gospel. Our Lord's temptation in the wilderness preceded his proclamation of the heavenly kingdom.

As between the Church and the candidate, the probation should surely be of a reasonably long duration, so that the two parties concerned should become sufficiently acquainted with each other. Anciently in New England the probation was of six months' continuance, sometimes a year. The trial for licensure in the Church of Scotland is said to be of a most elaborate kind, and we mention it merely to show the Scotch estimate of the high and responsible nature of the office that is assumed. The presbyters of the district around are consulted in order that objections, if there be any, may be taken against the candidate. If no objections are made the presbyters proceed to make trial of the young man's attainments, his doctrinal knowledge, piety, learning, and character. Five separate discourses are prescribed to him—one an "*Ecce Jesum*" in Latin; another, an exercise in Greek criticism; another, a homily; another, a discourse "*ad clerum*," to ascertain his gifts in expounding the Scriptures; another, a regular sermon to know his ability to preach to the people. These trials last half a year, and being found sufficient, he is permitted to preach to the churches; but he is not yet ordained, for the Scotch Church ordains no man without a flock. All this may be

Probation.

esteemed by some to be absurdly minute and prolonged ; but the examination for ordination should assuredly not be permitted to lose its character of a trial of such outward qualifications as may be in some measure fairly estimated by the judgment of wise men. It should be a *bonâ fide* trial of the candidate's fitness. The different departments of theological education should be assigned to different and proper members of the examining body. The knowledge of the Hebrew and Greek of the Scriptures should be tested, as upon these the foundation of a true interpretation, and of true preaching, is built ; and much more account should be made than is sometimes made of the exegetical department, for he who is a good exegete and has a disciplined mind will make himself a good theologian and preacher. The philosophic mind is of slower growth, but in the essentials of the Christian faith and the rational co-ordination of the relations of divine truth, one who is to become a teacher of truth should be severely and broadly trained.

Ordination itself may be defined to be a solemn induction by the Church into the pastoral office of one who is regularly called and chosen by the Church to be its pastor.

Ordination defined.

The word "ordain" is found really but twice in the New Testament in the sense of setting apart to the function of an office—Acts 14 : 23 and Titus 1 : 5. In the other instances where translated "ordain," the meaning is not so apparent.

Ordination is a scriptural ceremony, having a sacred impressiveness and significance, like a marriage ceremony ; it is not to be frequently or lightly repeated, but is done once for all ; for it has reference to a permanent office and work, a work to which the subject has devoted his life.

The ceremonial act itself of ordination, or of "the laying on of hands," is one that is symbolical of the communication of the Holy Spirit, given for a particular work, in answer to prayer, as in Acts 6 : 6 and 14 : 23, and in like manner, though not here applied to the presbyteral or ministerial office, in Acts 19 : 6.

The symbol is derived from the Old Testament, as in Numbers 27 : 18, 20 ; Deut. 34 : 9, and Gen. 48 : 14, where it probably signified a kind of benediction, or the drawing down of God's blessing on the person and his work.

Neander says, "The consecration to offices was conducted in the following manner : After those persons to whom the performance belonged had laid their hands on the head of the candidate (a symbolic action borrowed from the Hebrew קְמִיכָה), they besought the Lord that He would grant what this symbol denoted—the impartation of the gifts of His Spirit for carrying on the office thus undertaken in his name. If, as it was presumed, the whole ceremony corresponded to its intent, and the requisite disposition existed in those for whom it was performed, there was reason for considering the communication of the spiritual gifts necessary for the office, as connected with the consecration performed in the name of Christ. And since Paul, from this point of view, designated the whole of the solemn proceeding (without separating it into its various elements) by that which was its external symbol (as, in scriptural phraseology, a single act of a transaction consisting of several parts, and sometimes that which was most striking to the senses, is often mentioned for the whole), he required of Timothy that he should seek to revive afresh the spiritual gifts that he had received by the laying on of hands." [1]

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[1] "Planting and Training," cap. v., p. 97.

The idea of ordination in the New England churches has its essence, not in the laying on of the hands of ministers or bishops, and, through this, of imparting to the subject an apostolic power or supernatural influence; but in the actual choice or appointment, by the people, of the minister to his office, while the ordination service is the formal induction into office.

Idea of ordination in New England churches.

In the "Cambridge Platform," (p. 66) it is said, "This ordination we account as nothing else but the solemn putting a man into his place and office in the Church, to which he had a right before his election."

Hooker, in the preface to his "Survey," says, 'Ordination is installing of an officer into the office to which he was previously called."

"Cambridge Platform," c. 9, sec. 2: "The essence and substance of the outward call of an ordinary officer doth not consist in his ordination, but in his voluntary and free election by the Church, and his accepting of that relation. Ordination doth not constitute an officer, nor give him the essentials of his office. The apostles were elders without imposition of the hands of men. Paul and Barnabas were officers before that imposition of hands."

The old Puritan authorities deny, also, that even a council of ministers is necessary for the act of ordination. Richard Mather and John Cotton say, that though it was the practice to call in the aid of other churches, yet that the power of ordination was in the Church alone.

The famous John Robinson wrote: "If the Church without officers may elect, it may also ordain officers; if it have the power and commission of Christ for the one, and that the greater, it hath also for the other, which is the less." These authorities maintain that the original

right to ordain a minister over itself inheres in a church; but still it might be asked, Can even the Church rightly ordain a totally improper person? Are there not scriptural and divinely prescribed qualifications? Must not the true minister first be called of God and then called of the Church? Does not Christ—not the Church, or a council of churches—make and call his true minister? The Church or the council may officially make a minister; but it has surely no right to induct an unfit person into the sacred office—

> "... and lay not careless hands
> On skulls that cannot teach and will not learn."

Milton says: "As for ordination, what is it but the laying on of hands, an outward sign or symbol of admission? It creates nothing; it confers nothing; it is the inward calling of God that makes a minister, and his own painful study and diligence that manures and improves his ministerial gifts."

Ordination, therefore, in this view of it, is not an *opus operatum*, or something conferring mysterious power by the actual imposition of hands; but it is, nevertheless, considered to be an apostolical and not unimportant rite. "It is not an act of power, but of order." It may not be absolutely essential, but it is necessary to good order in the Church and in the ministry; and its modern neglect is a cause of great evil, lessening the dignity, efficiency, and permanency of the ministry. But the Church has no right to ordain an entirely unfit or unworthy man, one totally opposed to the scriptural idea of the ministry. Christ, we hold, is higher than the Church, and the minister, though placed in office by the Church, is primarily called and delegated by Christ, and derives his authority from Him. He is first called of God, and then

he is called of the Church. The Church cannot make a true minister of the gospel; Christ alone can do it. The hierarchical idea of ordination in vogue even in some Protestant churches is maintained, among other arguments, by the assertion that the apostles ordained the seven deacons, and consecrated James bishop of Jerusalem, Timothy bishop of Ephesus, and Titus bishop of Crete. But this claim, we think, could hardly be established. Timothy was ordained by "presbyters" to take temporary charge of the church at Ephesus in the absence of the apostles, not to be its paramount and permanent head. Titus was sent as an evangelist, or agent of the apostles, to teach the new-made Christians of Crete, and to organize them into churches, and he was told by the apostles "to come to him at Nicopolis" before winter. He had no settled episcopate at Crete. In like manner, James was bishop not from office as thereto ordained, but from dignity as a revered and honored apostle. His words "my sentence is" are capable of other than an hierarchical explanation. This idea of a regular ministerial succession in the order of bishops has been carried to an indefensible and puerile extreme. At the monastery of Etchmadzin in Armenia the mummy-hand of St. Gregory the Illuminator is kept, which is used to this day in the consecration of every patriarch, who, being touched by it, receives the grace direct from the founder of the Armenian Church.[1]

There are many vexed questions in regard to the true nature of ordination, its temporary or its indelible character, its relations to the standing of the ministry outside of the local pastorate, the distinction between ordination and installation, and the real measure of power which

[1] Bryce's "Transcaucasia and Ararat," p. 303.

ordination confers; which questions we are not called upon to discuss; but, while we respect the views of experienced men who differ from us, we are inclined to the opinion that the circumstances of the age and the time, guided by a Christian instinct, must, to some extent, rule in this matter, which is of considerable, though not of vital, importance.

It is greatly to be regretted that this ancient ceremony of ordination, which has in itself often so much of spiritual impressiveness and quickening, which is so beautiful and solemn, should seem to be losing its power and place in the Church, and that a kind of commercial and every-day idea is attached to the relation of a minister to his people. In primitive New England country communities it still, happily, retains its sacred import and hallowed associations. We quote words that express a true sentiment, though applied to a different land and people: "I agree with you certainly, that every sacred solemnity has in it something impressive, provided it be well performed and reverently attended to; but yet, if you would see a real ordination, go to some out-of-the-way village that is with a hearty interest receiving a well-intentioned young man, who, on his side, is consecrating to it his first strength, with tears and prayers: that is a virgin marriage!" [1]

John Wesley denied the necessity, but not the expediency, of ordination; and he himself at Bristol, England, ordained a minister to the new American Methodist churches. He also established certain tests to be applied to lay-preachers, and many of these early Methodist lay preachers became afterward regularly ordained ministers. "He (Wesley) condemned and fought against

[1] "Manse of Mastland."

the admission of laymen as preachers till he found himself with none but laymen to preach. When once driven to employ lay-helpers in his ministry, he made their work a new and attractive feature in his system."[1] In like manner, the New England churches hold that ordination, while it is not necessary to constitute a minister of the gospel, is, nevertheless, expedient and orderly, and its omission, except in cases of real necessity, would go to destroy the feeling of responsibility in church and pastor, and would be injurious to the church's permanent prosperity.

In regard to lay-preaching, it is undoubtedly true, as has been stated, that lay-preaching was practised extensively in the earliest age of the Church. In the Apostolic Church itself, lay-preaching, or exhortation, was practised under the supervision and regulation of the presbyter of the church; and at the present day it is not only lawful, but greatly demanded, where there are fit men to do it and where the laborers are few. A spiritual earnestness, a freshness, and a practical application to the wants of the people, are often found in lay-preaching, which do not always appear in the routine of regular preaching; but this does not conflict with the permanent institution and work of the regular ministry.

Lay-preaching.

Lay-preaching, it is said, implies a more ready insight into human nature, more boldness, and energy as well as sympathy in dealing with common men than regular preachers have; true, but should not ministers learn from this the lesson that they should not themselves be wanting in these qualities? That lay-preachers should be needed because the regular ministers do not reach

[1] Green's "Hist. of English People," p. 709.

men, this is a reason that brings shame to the ministry. The ministry must be made to reach the people, by humility and consecration, by sagacity and zeal, by personal labors with the lowest and vilest, by a plain, pithy, encouraging, and interesting style of preaching. Not more than one in ten English workmen ever enter a place of public worship, and the proportion of absentees is fearfully increasing in our country. Ministers should turn themselves into evangelists, and, as it were, lay-preachers. The true reason for lay-preaching is the actual failure of regular preachers, their lack rather than their lameness. Such a man, for instance, as Mr. Moody, as both hierarchical and unhierarchical churches confess, has shown himself thus far almost an ideal lay-preacher from whom the regular minister may learn. In his unconsciousness and simplicity, the absolute sincerity of his belief, his whole-souled earnestness, and his consecration to his work, he is a fine example of a lay-preacher. He talks right on, having reason and good sense in what he says, and showing familiarity with the Scriptures. His pertinent illustrations are drawn from his own observation and experience. He has nothing to gain but God's approval and the conversion and good of men. He goes to work like a skilful soldier, determined to win. Yet in many points also he is not altogether an example of a thoroughly educated pastor, nor could he assume the responsibility of a work that supposes and requires a whole lifetime of well-directed, quiet, and sustained effort.

SEC. 8. *Trials and Rewards of the Pastor.*

It is impossible that one who has not yet entered upon the work of a pastor should know (and it would not be well for him to know) all the difficulties that attend a

faithful pastorate; but it is right that he should have beforehand some general idea of what they are or may be; else, like a ship unfitted for rough weather, he is apt to be discouraged and thrown back at the outset, by the first storm he encounters.

The Scriptures hang out premonitory lights here, as in 2 Tim. 4 : 5; 2 Tim. 2 : 3; John 15 : 20; John 16 : 33.

Erasmus wrote, "*Evangelium Christi sincere prædicantibus nunquam deest crux.*" Vinet ("Pas. Theol.," p. 54) says of the pastor, "His life is a life of consecration, without which it has no meaning. His career is a perpetual sacrifice, which includes all that belongs to him."

The young pastor, with a courageous and trustful heart, feeling the greatness of his vocation, and at the same time the greatness of the arm he leans upon, should prepare himself for trials; and what great and worthy work does not have its trials?

Let us, then, endeavor (and we shall be brief) to consider some of the difficulties and temptations which are almost inevitable to him who, as a minister of Christ, is especially called upon "to endure hardness as a good soldier of Jesus Christ." Among those of a more outward nature might be mentioned—

(*a*) The opposition of the world and of worldly men to the truth. The outward world presses every way hardly upon a devoted teacher of the inner, spiritual truth.

Opposition of the world.

All men need the truth, and know that they need it; yet when the truth is faithfully brought home to their consciences, it encounters a strong opposition; and in order to meet this forcible resistance of the natural heart, the minister of Christ has but the weapons of truth, of reason, of God's Word. He is soon stripped of confi-

dence in human strength in this contest with the powerful forces of human will. Constantly to manifest the truth to men's hearts and consciences, whatever their opposition may be, and whatever the varied and combined antagonism to the truth of the world may be, requires one to be braced up by God's own hand for the strife, otherwise he will soon faint.

(*b*) The liability to be misinterpreted in his words, acts, and motives. This was true in the apostles' time in regard to Christian teachers.

Misinterpretation.

The pastor's only care should be to please God; for motives cannot be perfectly apprehended by men; and even his acts are but points or fragments of his character, sometimes the best and sometimes the worst.

A minister must be faithful both to God and to man, although his faithfulness may be accounted narrow zeal, and his acts of love to be acts of selfishness.

A minister should cultivate a large-hearted and loving patience which is like a sea into which all the misapprehensions, and even enmities, of men shall immediately sink and be forever forgotten.

(*c*) His best-directed efforts to do good are sometimes apparently without fruit. So said the disciples of old, "We have toiled all the night, and taken nothing," but the command came, "Launch out into the deep, and let down your nets for a draught; and their net brake for the multitude of fishes." The pain and disappointment endured by a young minister connected with his preaching alone are often great. He may make a laborious preparation; he may pray over his sermon; he may have the strongest hopes that his preaching will be successful; but though strong and assured of success before he goes

Fruitless labors.

into the pulpit, his sermon falls lifeless. His imagination dwells upon his failure. He thinks it is clearly not his vocation to preach ; he had better be anywhere than in the pulpit. A most successful laborer said of himself when he was a young preacher : " In the evening of the Sabbath I could hardly look anybody in the face, because of the imperfections I saw in my performances in the day past." God may thus permit a young minister to toil on for years without giving him the outward evidences of success. Other churches around may be visited with the signs of renewed life, and his own may remain like a granite rock in a green meadow. We merely point out this peculiar kind of trial ; and it is a great one to some ministers, although others are led through pleasanter and easier paths.

(*d*) The death of the impenitent of his congregation.

Death of impenitent.

No one can prejudge, in any case, the eternal judgment of the righteous and loving God, nor should we desire to do so ; but it may be that some will be taken out of this life without showing the slightest evidence of repentance or of the new life of God in their souls. A minister cannot but solemnly ask himself in such cases, " Would it have been different had I been personally more faithful to such souls ?"

(*e*) The apathy and lifelessness of the Church.

Apathy of Church.

One may be called to a church whose spiritual life has almost run out, that apparently lives on its past usefulness and is orthodoxly dead. Now, if a young minister attempts to bear all the burden of a dead church it will certainly crush him ; and until he learns " a more excellent way" he is in danger of sinking under his efforts to revive that which God only can restore.

(*f*) Extraordinary trials and persecutions.

Extraordinary trials.

The normal state of the Christian Church in the world is not a peaceful one, and the times of trouble and persecution may at any moment arise; and it may be for the salvation of the Church that persecutions and afflictions shall fall upon it, as they did upon the Reformed churches of France in a time of supposed tranquillity and peace. With the exception of the recent troublous times of war, which, for a while at least, had a purifying and elevating influence upon the Church, we have always lived in such peaceful and prosperous days that we think this to be the regular condition of things; but a change may come in this world of wickedness as suddenly as a storm rises; and pastor and people may be thrown into great trials, perils, and tribulations. It is for the pastor to be prepared for this, and he must not be a hireling to flee before the danger. He should possess something of the martyr-spirit—that of Rogers, Hooper, Latimer, and the old French Reformed pastors, who were ready to suffer for and with their flocks. Vinet says, "For a moment God may leave us in an easy position, but the ministry *implies* the most dangerous situations; it is always a complete sacrifice of body and soul to the service of the Church." To this list of outward trials might be added the more commonplace but often severe one of small salary and pecuniary difficulties, which are not infrequently the occasion of untold anxiety and suffering to able and worthy pastors. If the churches do not cultivate a higher-toned conscience in this respect, a much lower class of ministers, intellectually and morally, will be brought into the pulpits of the land, and the cause of true religion will greatly suffer.

(*g*) Insensibility in one's own heart, arising from familiarity with the most solemn truths.

This is a trial of a more inward nature than any we have mentioned. It was a theory of Bishop Butler, that passive impressions, by being often repeated, tend to grow weaker, while active impressions, as well as active habits, are strengthened by exercise; just as the perception of distress or misery is blunted by its frequent occurrence, while practical benevolence is increased by its true practice. The passive dwelling or theorizing upon virtue, and even upon the highest spiritual truth, and writing fine things about it, tend in the same manner to form a habit of insensibility to moral considerations, while the actual practice of virtue and faith strengthens their power. It is needless to dwell upon the injurious effects of this moral and spiritual insensibility, which, if suffered to go on, engenders insincerity and hypocrisy, and is like the night-frost to all tender and true religious life. Its cure lies in habits of practical piety, and of cheerful, vigorous, personal activity outside of the pulpit.

Insensibility from familiarity.

(*h*) A temptation to exalt the intellectual and literary above the spiritual portion of his work.

A young minister is inclined to do this, on the principle that the better reputation he has as a preacher and thinker the more good he can accomplish. But where a minister feels that an absorbing love of study is gaining upon him, and that his more practical pastoral duties are growing distasteful, he should look to his heart, and question himself. A minister does not learn at first to be satisfied with a simple sermon; but he is haunted by the demon of an intellectual reputation, or he is interested in some

Temptation to exalt the intellectual above the spiritual.

important train of thought, and how can he break off to visit a poor family, and listen to their querulous talk? He yields to the temptation and stays at home, and this leads to the habit of staying at home; but he will find, at length, that by yielding to this temptation, though his sermons may grow more brilliant, they will have less unction and power, and the hearts of his people will be gradually slipping from him, so that he will grasp a barren sceptre, or be obliged to resign it altogether.

(*i*) The temptation to the opposite of intellectual toil —to ease and self-indulgence.

A man of ability may find that the intellectual calls of his profession can be met by a moderate quantity of hard work, and he may imperceptibly lower his standard; he fails to turn his whole energies into the current of his work; he becomes a dabbler in literature; he indulges in too much periodical and light reading; he grows to be a social lounger; he neglects his study, or frequents his easy-chair in it; he loses the spirit of self-denial and makes his work too easy; and yet, intellectually speaking, he may be a better preacher than half his brethren, and thus he excuses himself. How fatal is this temptation in a profession which, from its tranquil, domestic, and social character, is apt to lead to indolence, unless a manly spirit of self-sacrifice is kept up!

Temptation to indolence.

(*j*) The temptation to feed upon applause.

A man who always has hearers when he speaks, and who speaks with authority from his position, is tempted to display himself; and if he is not truly great as Christ makes a man, he will give way to the desire of winning human admiration, and thus of preaching *himself*, and not Christ Jesus the Lord. Praise is a healthy and needful

Temptation to seek applause.

stimulant to generous natures; but if its love is cherished, it is fatal to ministerial character and power; and for this reason, perhaps it is best at first to be a stammerer, and to call forth no praise, until the mind gets strong enough and spiritually noble enough to bear it; for God may sometimes keep back young ministers from great outward success, since He would not have them think of themselves, but of their work. He knows that man loves power; as an Arabian proverb says, "There is a bud of the love of power in every man's bosom; it waits but the fit opportunity to expand;" and this opportunity comes when a minister is firmly seated upon his ministerial throne, and established there as it were by divine sanction; he is not contradicted, at least to his knowledge; he sees himself to be the centre of interest, of opinion, of influence, to a considerable number of minds, and it is but human to grasp these advantages and to cultivate them. The love of praise thus grows into the love of power. But ministers who nourish the love of power for its own sake soon lose the love of souls, and they also lose the ability to win souls; for they lose that simplicity of spirit which is the prerequisite to the gift of a higher wisdom and skill; they cultivate the spirit of political intrigue and management; they grow suspicious as tyrants always do; they become dogmatic in their tone of preaching and conversation; they drive away from them independent minds; they injure the cause of truth by their imperiousness far more than they build it up by their abilities; they work by power, not by love. Such a type of minister, although often a man of great ability, is not to be imitated, though he may command a certain degree of respect and admiration.

(*k*) Peculiar spiritual conflicts in matters of faith.

A minister engaged in the work of his profession is no

longer the merely theoretic and philosophical student, but he is led to vital studies into the foundations of truth; he comes in contact with the practical difficulties of Christian faith in the human heart; he is called upon to give reasons which must not only meet the argumentative requirement, but which must satisfy the awakened and earnest moral nature; and he is thus led to reconsider his whole spiritual experience, and painfully to travel over his field of personal faith step by step, which he swept over when receiving these things as a student. He has now to preach positive truth; he cannot weigh too much or too long; he must preach that he knows, and testify that he has seen. He is to instruct others unto eternal life, and the time has now come for him, as far as possible, to settle these things; for men like to be led, yes, even ruled, in such things, by one in whose sincerity and faith they have confidence; and there is a certain lawful and scriptural rulership in these things; but in this practical aspect of truth new difficulties spring up which never occur to the student period of life. The pastor is staggered by the operation of truth when applied to living minds; and he finds men who believe everything, and yet have little or no true Christian life, as well as others who believe little, and yet are apparently true Christian men. Even while he is called upon to review his own faith, and struggle through these new clouds of doubt and difficulty, he must preach on; and he cannot speak of his difficulties to those whom he is trying to lead in a plain path.

Spiritual conflicts.

Another phase of this spiritual trial and conflict is a consciousness often of the want of a lively faith on his own part, especially in public and pulpit exercises. This coldness and dulness seem to him as bad as doubt; his

mind is filled with self-reproaches ; and is it not true that a preacher should not say more than he feels ? that he should not go beyond his convictions ? He should be true to himself, whatever happens, and he should fight his way through by prayer and striving to a higher spiritual point of view ; and this is to be said, that often his difficulties will be suddenly cleared away, when he actually engages in some service of the ministry ; for example, during the invocatory prayer, or in the very first words of the sermon, his good heart comes to him again ; and an invisible Spirit will seem to help him, and attune his spirit to the service before him. Besides, we are not always responsible for our feelings ; but we are for our principles.

(*l*) The anxious thought that he is not doing his whole duty to souls committed to him.

This is the greatest trial of a faithful minister, and he cannot wholly escape it. In a work which seems to require an angel's energy and watchfulness, his human imperfections appear inexcusable to him ; and in times of weariness, this sense of responsibility presses terribly upon him. His only escape is in the thought that he is not responsible for men's souls further than in the faithful manifestation of the truth to them, and that God will aid him to bear a burden which is confessedly too great for a human being to bear alone ; he is a co-worker with God, and he is not to do God's part of the work.

Imperfect work.

But we have dwelt too long upon the "shady side" of the picture ; there is a bright side, and the brightness far overpowers the darkness. F. W. Robertson, it is true, says that the shadows predominate ; but his temperament was peculiarly sensitive—almost morbidly so—and

his faith, though noble and profound, seemed to be wanting in the element of hope ; he had the principle of self-sacrifice without that of cheerful, trustful self-forgetfulness.

The rewards of the faithful pastor, truly doing Christ's work, are no less sure than his trials ; his trials are incidental, his rewards are intrinsic and inalienable.

(*a*) The assurance of Christ's constant presence with him. If his office is divinely instituted, it will be divinely sustained ; and the promise of Christ to his ministers is, "Lo, I am with you alway, even unto the end of the world." Christ lives, and has an absolute control over the affairs of his kingdom, and a personal interest in all who love him, especially those who are doing his work ; he aids them, he gives them unseen encouragement, he frees them from their difficulties. It is an indescribable help to a minister to believe that if he is doing Christ's work, Christ is present to help him, and he may say with Paul, or Peter, or Luther, "Our sufficiency is of God." He is not obliged to create new truth, but he is simply to use the old divine truth, always powerful, always sufficient : "hence," in the words of Robert Hall, "the ministers of Christ are not dependent for success on the force of moral suasion ; they are not merely the teachers of an external religion, which includes truths the most momentous, but they are also the instruments through whom a supernatural agency is exerted. In the conversion of souls, we are not to compare the difficulties to be surmounted with the feeble resources of human power, but with His with whom nothing is impossible." [1]

Christ's presence.

[1] "Discouragements and Supports of the Christian Minister."

(*b*) He has a ministry of life, love, peace, good-will to men.

He has a ministry of life, and he should never represent it as a ministry of death or condemnation, for it is a living, not a dead Christ, that he preaches; death to sin, indeed, with the crucified Redeemer, but life to righteousness with the risen Lord. Men are responsible for their own destruction. "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The Gospel has nothing to do with men's death; it belongs to an entirely different sphere of things, and is wholly a remedial system; it is directed altogether to men's good, and the true minister of Christ can always say to his people, "For we are helpers of your joy;" he is to do good and to promote happiness; and he is never tempted by his legitimate work to turn aside to any pursuit which will cause evil or misery of any kind. "Therefore, seeing we have this ministry" (so good, benevolent, hopeful, life-producing), "as we have received mercy, we faint not."

A ministry of life and love.

Let the minister thus feel in his whole being the enthusiasm of a great cause, of a cause whose spirit is unselfish love, and whose triumph is the good and happiness of men.

(*c*) He dwells in communion with high, pure, and divine things. He does not plunge daily into the defilements of worldly business, and breathe the corrupt air of the market or the stock exchange; but *his business* is to care for the interests of God; and even while he walks

Communion with divine things.

among men, and all kinds of men, he does not catch the infection of worldly care in which they live, but at all times, and on all days, he dwells in the beautiful gates of the Lord's house, and serves in His temple ; he lives in the highest thoughts which can employ a mind, and by the nature of his work he is brought into constant fellowship with the Father and with His Son Jesus Christ.

(*d*) He can regard the fruits of his labors as enduring. His labors are beneficial to this world and to this life in the building up of a Christian civilization ; but his real work is to build up a commonwealth that is to last as long as God endures. If he has aided souls to find peace in Christ, no power can take from him this satisfaction ; it partakes of the divine blessedness. And his work is not in vain, even if apparently unsuccessful ; for how many in his congregation become Christians who do not think they are such ! Another minister follows him in the field of his labors, and suddenly there is a revival of religion, and many souls are brought into the kingdom of God ; but this may spring from his preparative agency more than from the new laborer's instrumentality ; the seed he has long before sown comes up in a night.

(*e*) He enjoys the gratitude and affection of the good.

Love of the good.

There is nothing of any real value to us excepting the love of God and of the good. The faithful pastor is the centre of numberless affections, hopes, and prayers ; he is enshrined in the hearts of his people. He has joined the parents in marriage, he has baptized the infant, he has blessed the child, he has instructed the youth ; he has been the centre of many a family group in the most tender and sorrowful times ; he has been with his people in storm and shine, and has fought their spiritual battles, and shared in their triumphs ; and why should he not be

dear to them? The true pastor never can know how much he is honored and beloved; he is possessor of wealth to which the world could add nothing.

(*f*) He has the consciousness of employing his powers in such a way as to bring in the fullest returns. His mind can use its best energies to the best advantage. There is no profession in which a man, if his heart is in it, has the opportunity of exerting every faculty to better purpose, for more direct good, than in the Christian ministry. If, for example, his field is at the growing West, on the boundless prairie, or among the rugged gold-veined mountains of the central Territories, he can build up the Christian State while he is building up the Christian Church; and in all good works, reform movements, education, science, the cause of civil freedom, every civilizing and refining influence, to say nothing of higher results, he can do more for society and the individual man than in any other possible position; for he deals with first principles, with the formative powers of character and society, with the moral and renovating forces of human life; and thus his profession is the economy of benevolent power on earth.

Economy of power.

(*g*) He may look with hope to a final blessed recompense. He has a great reward already in possession here in his own heart; but the promises of reward to come are infinitely rich toward those who work for God, in Christ-like labors, directed to the spiritual good and salvation of men.

Final recompense.

In fine, although the pastor has his trials, in order that he may, in some sense, resemble Christ, and have fellowship with him, in his sufferings, who was made perfect through suffering, and was a High Priest that can be touched with a feeling of our infirmities, because he

was tempted like as we are, yet, taken altogether, the life of the ministry is generally a happy one. God is, and he is also a rewarder of them that diligently seek him and serve him. He will honor those men who honor him; and though they deserve naught at his hands, and are unprofitable servants, he abundantly recompenses the sincere labors of those who do his work. Ministers are happy and cheerful men—none more so; for they live in an atmosphere of goodness, noble pursuits, high studies, benevolent activities, and reasonable enjoyments. Nothing innocent is debarred from them any more than from other Christians, and they should be the promoters of the happiness as well as the faith of their people.

But, after all, neither trials nor rewards are to be much thought of: happiness is not the great thing; the minister of Christ should live upon a higher plane of motives, and should walk by faith and not by sight. He should regard it as the noblest life to be allowed to follow Christ through good and evil report, and to preach Him to men. He should be able to say, "I thank Christ Jesus our Lord, who hath enabled me; for that he counted me faithful, putting me in the ministry." He should have a spirit not only to discharge his duty faithfully, but a spirit of freedom and praise; he should feel that it is his meat and drink, his life, his joy, to do the will of his Master, and to finish the work he has given him to do. The ministry of Christ is the divinest of earthly services; therefore, notwithstanding its heavy burdens and trials—and such are inseparable from any important work—we should behold no more of the type of whining, dissatisfied, and despondent ministers, but (as far as their work is concerned) cheerful and courageous servants. The spirit of the Christian ministry is

one of hope. It is an unspeakable privilege to publish the "glad tidings," to labor in a divine strength to make men better, and more godlike. Thanksgiving, gratitude, and praise should constantly fill our hearts that the Lord has turned our feet into the path of His ministry, and our only anxiety should be that we may be in some measure worthy to be the ministers of God's infinite love to sinful and needy men.

PART SECOND.

THE PASTOR AS A MAN.

Sec. 9. *Spiritual Qualifications.*

In regard to the general qualifications of a man for the ministry of the Word, it may be said that it is only a real personal experience which can give a true conception of the magnitude and varied nature of this great work. A brief experience even may open this suddenly and overpoweringly. A distinguished German preacher and commentator has naïvely remarked: "My first fortnightly residence as a curate of Metzingen convinced me at once what a variety of qualifications a young clergyman ought to have for such an office. How totally different from the notions one had formed of it at the university!"

The pastor, though he is not called upon to be a better man than any other disciple of Christ, is naturally expected to be in some sort a representative, a typical Christian;[1] for to him men come to drink as to a spring. When he writes his sermons he has to go down into the fountains of his heart, and there should therefore be in him an abounding spiritual life; nor should he be in the apostle's language a "novice," in things belonging to

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[1] 1 Tim. 4 : 12.

God. It is presumed that there can be no question on the antecedent point, that the Christian pastor should be a true disciple. One may, indeed, be deceived respecting himself ; but he whose business it is to convert men to Christ should himself be converted ; he who is to guide believers should himself be a man of genuine faith and of spiritual mind.

To do, indeed, all that a perfect pastor should do, he should be a perfect man, should be filled with the Spirit of God. Where shall such a man be found? There was never but one such man, one such pastor. The gospel is committed to imperfect men ; and yet, after all, how dare we present a low or manifestly defective standard for the pastor of souls? At what point can we affirm that he has a right to fail, or to fall short of the mark?

Gregory Nazianzen, in a familiar passage from his sermons, says, "We must first be pure, and then purify others ; be taught, then teach others ; become light, and then enlighten others ; draw near to God ourselves, and then induce others to approach Him ; sanctify ourselves, and then make others holy." The Christian pastor should be able to say, with the primitive ministers of Christ (1 Cor. 2 : 12, 13), "Now, we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

The pastor's first duty to himself.

In respect of spiritual qualifications, therefore, we would lay it down as an axiom, that, not only for his own welfare, but for power in his ministry, the pastor's first religious duty is to himself and his own soul. He is to be

careful, first of all and with great solicitude, that the life of God is kept strong and pure within him. 1 Tim. 4 : 16, "Take heed to thyself and to thy doctrine, for in so doing thou shalt save thyself and those that hear thee." The example of Dr. Chalmers, who was brought, when at the age of thirty, to a deeper experience of the truth, if not for the first time brought into the kingdom of God by the renewing of his heart, some time after he had become a settled minister, is a familiar and most striking example of the new power that comes into a ministry when the pastor once receives the true spirit of the gospel into his own heart.[1]

The height of our spiritual preparation for the ministry, as a general rule, marks also the height of our true success in the ministry. Here then should be our first thought and care, remembering Herbert's words, "The greatest and hardest preparation is within;" it is in the true condition of the heart toward God—the concentration of all the powers on the one object of serving Him —"this one thing I do." Christ's preparation for the ministry was mainly spiritual, his whole previous life being spent in obscurity and in lowly duties, yet in silent communion with God, and in the training of the spirit to do His work—in practising humility, patience, self-denial, and all the lessons of deathless love. Without this singleness of mind, in which there is no crooked and double way leading toward worldly praise and power, now weak and now strong, now serving self and now serving God, there can be no real satisfaction or genuine power in the ministry.

A man's power in any field of religious work is in proportion to his inward appropriation of God by faith.

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[1] Hanna's "Life of Chalmers," v. i., pp. 166, 268, 341, 421, 424.

"Faith is the law upon whose actuating energy God has made the life which we have in Him to depend; and we can no more detach what we do in our lives from what we are in our souls, than we can separate heat or light from their essential principles, or expect to enjoy either in the absence of the conditions in which their existence is involved." God, communicating himself through his Spirit, "enabled" the first ministers—that is, endued them with power—to do the works that they did for the triumph of the gospel. If a man, then, cuts himself off from the spring, he may have all the conduits, and the most scientific system of irrigation, but his garden will not be watered, and it will remain "a dry and thirsty ground." "Not by might, nor by power, but by my spirit, saith the Lord." The author from whom we quoted above says, "The disciples showed that they were aware of this by that remarkable answer, when enjoined by their Master to the practice of forgiveness, 'Lord, increase our faith;' we might have expected, when a moral duty difficult to the natural man was in question, the words would have been, 'increase our charity;' but in the conviction that obedience was only practicable through a strength and virtue that did not reside in themselves, their prayer was for an increase of the faculty through which alone the divine aid can be made available by the soul." The spiritual qualifications of a minister for his work thus lie altogether in his relations to God, if they are real and living relations.

If this life of God is in the pastor's soul, and if he has been truly called to the ministry of Christ, the next thing required of him is to keep this divine gift or calling alive—2 Tim. 1 : 6, "I put thee in remembrance, that thou stir up the gift of God which is in thee;" for this is a spiritual gift, the peculiar minsterial gift of the love

of Christ's work in the conversion of men. This first love, this youthful zeal, this flame which fell from heaven, consecrating him to the work of saving men's souls, may abate. When he meets with serious antagonisms, he may be discouraged ; when he is assailed by the temptations of a worldly spirit, he may give way, and grow cold ; he may think himself beyond danger, and, being busy with the spiritual affairs of others, he may forget to look within his own spirit and to watch over his own heart. As a public man, also, he may suppose that he has no time for himself, and that it is true self-sacrifice not to think of himself. He has also unusual spiritual burdens to bear, and the higher we go up a mountain the heavier our burden grows and the more difficult is every effort to sustain it. The minister moves in a rarer atmosphere than other men move in ; while nothing unnatural or artificial ought to be demanded, a certain tension of soul is required of him ; he is not permitted, perhaps not fairly permitted, to descend the mountain and breathe the easier air of lower thoughts and pursuits, but he dwells on the heights ; from the pulpit he goes to the lecture-room, from the lecture-room to the bedside of the sick, from the sick-bed to the prayer-meeting, from that to his studies, and from his studies to his pulpit again ; his yearly, weekly, hourly thought is, mainly, on high spiritual themes. That is in one sense a great privilege, and in another a great trial ; for it is a state of mind which requires constant watching and renewal, lest there be an over-tension, lest the spirit grow dull, the fire go out, and the gift of God become dead within him.

The simple methods that we would suggest by which a minister should strive to maintain his spirituality of mind, and his spiritual gift as a minister of Christ, are

threefold—viz., by meditation, reading the Scriptures, and prayer.

1. Meditation. Jeremy Taylor, speaking of religious meditation, says, "If in the definition of meditation I should call it an unaccustomed and unpractised duty, I should speak a truth, though somewhat inartificially, for not only the interior beauties and brighter excellences are as unfelt as ideas and abstractions are, but also the practice and common knowledge of the duty itself are strangers to us, like the retirements of the deep or the undiscovered treasures of the Indian hills. And this is a very great cause of the dryness and expiration of men's devotion, because our souls are so little refreshed with the waters and holy dews of meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences, and we recite them as we read a book, and sometimes we are sensible of the duty, and a flash of lightning makes the room bright, and our prayers end, and the lightning is gone, and we are as dark as ever. We draw our water from standing pools, which never are filled but with sudden showers, and therefore we are dry so often; whereas, if we would draw water from the fountains of our Saviour, and derive them through the channel of diligent and prudent meditations, our devotions would be a continual current, and safe against the barrenness of frequent droughts. For meditation is an attention and application of the spirit to divine things; a searching out of all instruments to a holy life, a devout consideration of them, and a production of those affections which are in a direct order to the love of God and a pious conversation. Indeed, meditation is all that great instrument of piety whereby it is made prudent, and reasonable, and orderly, and perpetual. For, supposing our memory in-

Meditation.

structed with the knowledge of such mysteries and revelations as are apt to entertain the spirit, the understanding is first and best employed in the consideration of them, and then the will in their reception, when they are duly prepared, and so transmitted ; and both these in such manner and to such purposes that they become the magazine and repositories of grace, and instrumental to all designs of virtue." [1]

Meditation is fixing or establishing in our minds those divine truths and principles which have a direct influence in forming a holy life. By thinking, for example, on the humility of Jesus, by making it the subject of deep meditation, by fixing this truth always in the mind, this must have an effect to produce the same humility in us. The contemplation of such passages as these : Matt. 11 : 29, " Take my yoke upon you and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls," or Luke 22 : 26, 27, " but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? but I am among you as he that serveth ;" or Matt. 20 : 28, " Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many ;" or John 13 : 12, 15 ; " After he had washed their feet. . . . I have given you an example that ye should do as I have done to you ;" or Rev. 3 : 20, " Behold I stand at the door and knock"—a contemplation of such passages, earnestly and steadfastly pursued, must be like gazing into that by which one is gradually changed into the same image of humility. And, in like manner, dwelling upon the

[1] " Jeremy Taylor's Works," Bohn's ed., v. i., p. 66.

Saviour's unworldliness, John 15 : 19 ; 17 : 14, "Ye are not of the world . . . even as I am not of the world"—this tends to wean the heart from worldliness. Meditation upon the practical example of the life of Jesus and his every-day walk and conversation is especially profitable. Let a man ask himself how Jesus Christ would have acted in the every-day choices and circumstances of his own life, and he has here a simple rule of conduct than which nothing can be higher or better to lead him to that perfection of character for which the philosopher as well as the Christian professes to strive. Meditation, to be profitable, must not always dwell upon the highest mysteries of religion, but chiefly upon the plainest truths and duties. Jeremy Taylor says, "High speculations are as barren as the tops of cedars ; but the fundamentals of Christianity are fruitful as the valleys or the creeping vine." The understanding and imagination are to be held in restraint in meditation—not suffered to wander from one thing to another, and to indulge in dreamy musings, or even in visions of heavenly things that have no practical bearing on a good life ; but though religious meditation may sometimes rise to holy contemplation of heavenly mysteries, yet it is for the purpose of aiding piety, and the daily Christian life, and therefore the fruits of meditation, or the results and decisions of meditation, should be carried into practice, else they are unprofitable.

Monasticism—and we still honor the holy lives of some of the old monks, from whom the Christian world has received richer legacies of spiritual thought than the whole wealth which the Imperial Catholic Church has represented—was the distortion of this duty ; for while it recognized the true need of intervals of seclusion from earthly objects and of communion with one's self and

with God, since, with a physical and sensitive nature, to which the outward world appeals, one must withdraw into comparative solitude in order to be thus entirely with one's self, yet the monkish conception failed to unite the idea of occasional solitude with the noble Christian truth of a common human life in this world : it was not practical ; it made solitude an end and not a means ; it was a partial and untrue system of education in holy living. Christ gave us an example, when, from the scenes of a life filled with good activity, he went to meditate alone on the mountain or in the desert ; and how much more do his imperfect servants, especially his ministers, whose little spiritual life soon runs out, need to have it replenished from silent communion with the unseen springs of life !

> " By all means use sometimes to be alone,
> Salute thyself ; see what thy soul doth love."

—to change good George Herbert's words a little.

To be always in society, and in the full sight and hearing of the world, as some ministers seem to be, makes the mind superficial, and such a man cannot have profound thoughts.

To be alone with God, and to lie, as it were, in the very shadow of His holy and ineffable presence, as of a great mountain, brings a salutary awe ; the soul's vanity, pride, selfishness, dwindle, and the nature is deepened, purified, and strengthened.

Thoughts on spiritual truth with which one feeds the minds and faith of hundreds cannot be well conceived in a crowd, but in that contemplative solitude, into which the soul, as did Christ in his solitude, carries the warm sympathies and the real wants of men. A man who is always talking and always before the public must inevi-

tably say a great many more things than he feels, or believes, or really thinks for himself. A minister accomplishes more who mingles thought with action and blends meditation with toil. As his convictions are deepened, as his purpose is more centralized, when he throws himself into actual duties and labors, he has an aim, a tenacity, a force, which bear him beyond the possible reach of other less intense and less concentrated minds.

The time of seminary preparation for the work of the ministry is in some, though not all, respects such a period of meditative retirement; and such a period of silent study and preparation is not lost time. Christ waited thirty years in seclusion before he began to preach the gospel. The seasons also of vacation, to a settled pastor, may be, to some extent, spent in this way, not only for the renovation of the bodily, but of the spiritual powers. Let him go into the country, or the woods, or the wilderness, and be alone with nature and with God. He will come up, like John the Baptist out of the wilderness, to move the city. But a minister should have frequent periods of complete retirement; and he should be willing to let the literary and scientific part of his profession suffer rather than to lose that power which comes from a strong and healthy state of the religious affections; for, at the present day, when there is so much of energetic working for Christ, the fear is, that the type of piety may sometimes have more activity than depth.

Meditation, we have seen, is not prayer, nor devotion, strictly so called, although it is a highly devotional exercise. Vinet says its etymology explains its practice, *i.e.* "it is getting into the middle of things;" it is searching, not in a speculative, but practical spirit, for the great principles of divine truth which have unchangeable relations to the soul; and it is also the patient exploring of

our own hearts to find out their spiritual wants. It is striving to discover, with God's help, what are the sources of our weakness and ill-success; and, in the humble tranquillity of the mind to meet God, to question Him, to gain from Him new thoughts of truth, and new desires of love and obedience.

Religious meditation thus chiefly concerns itself with two classes of themes—divine truth and personal experience.

"Our meditation of God," Fénelon says, "should be guided by love;" and he uses the illustration of the thinking of a child about an absent parent, the child being led thereto by his pure love of the dear object. We should meditate upon Christ as the manifestation of God to our souls, as him by whom we know God: "If ye then be risen with Christ, seek those things that are above where Christ sitteth at the right hand of God." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

Our meditation should also be guided by knowledge. One may stimulate his reflections upon divine truth by reading quickening books, especially the lives of Christians of marked power and faith, such as Stanley's "Life of Arnold," the "Life and Letters of F. W. Robertson," Bushnell's "Sermons on the New Life," the "Life of Frederick Perthes," Augustine's "Confessions," Neander's "Life of Chrysostom," and such works also as Thomas à Kempis's "Imitation of Christ," the "Theologia Germanica," Jeremy Taylor's "Life of Jesus Christ," his "Holy Living and Dying," William Law's "Call to a Holy Life," Leighton's Works, Professor Upham's "Interior Life," and his other writings—books which, though they have a vein of mysticism in them, have substance of thought, and are truly spiritual books that look

deep into the soul and its relations with God and an invisible kingdom of eternal life, righteousness, and love, where dwell everlasting peace and joy.

Meditation upon personal experience, or self-examination, is thought less of at present than formerly, and it has been said that Christ did not teach it. It has undoubtedly been carried to a false extreme, so that it became an unnatural and injurious self-inquisition; and now there is come the reaction. But this duty, when simply and rightly viewed, is one taught both by conscience and Scripture. Self-examination is not indeed required for our pardon and acceptance with God, but rather to show us our characters and wants, and to give us a knowledge of ourselves as a means of spiritual awakening, improvement, and growth. When we make it anything else or more than this, it becomes a burden and a snare. It is a means to an end—nothing more. The method of self-examination proposed in the "Manresa" of Ignatius Loyola is, to say the least, a perilous one. Its essential proposition proves this: "Spiritual exercises, chosen with a view to lead man to conquer himself, to disengage himself from the fatal influence of evil affections, and, with his heart thus set free, to trace out for himself the plan of a truly Christian life." Though we cannot but wonder at the inexorable purpose which, grinding inwardly, crushes out human will and makes the living man "*usque cadaver*," yet the true system of apostolic self-examination leads, on the contrary, away from self to the living springs of holiness in Christ, to childlike repose in the love and strength and fatherhood of God. It does not look so much within, where are the turbid fountains of darkness, selfishness, and sin, as away unto God who "is light, and in Him is no darkness at all." But a Christian pastor should surely at

times thoughtfully ask himself, Is the plan of my life a true one? Am I following it with true motives? Do I see in myself the beginnings of selfishness, or of a worldly spirit, or of ministerial jealousy, ambition, and cupidity? Am I governed by a desire to do good to men, and to build up the pure cause of righteousness, or by some lower desire? And what am I preaching? the truth of the Son of God, the truth of the cross, the divine love and reason, or my own philosophy?

Then there are frequently cases in a parish of a difficult nature, of peculiar religious experience, or of obstinate resistance to the light, which require special thought; and there is always the great question to be revolved, How is Christian truth, how is the love of God, to be brought home to the hearts of young and old, rich and poor, educated and ignorant? Such questions lead a man deep into himself and into God.

They must be settled away from the noise of men and the world.

2. Reading the Scriptures. A modern religious writer says, "In my judgment, all other education put together is not an equivalent for a thorough and sympathetic personal knowledge of the Bible." If a minister always comes to the Bible in an intellectual and critical spirit, for the purpose of procuring themes for sermons, or of propping up his theological theories, he will deprive his spiritual nature of its proper nourishment. It is a delightful thing to meet a minister who has both an intellectual and a spiritual apprehension of the Scriptures, who feeds upon the hidden manna of the Word and is taught by a wisdom higher than that of the schools.[1]

Reading the Scriptures.

[1] See Stanley's "Life of Dr. Arnold," v. i., p. 195, Scribner's ed.

It is well to select, on some plan, as the lesson for the day, a definite chapter, half chapter, or sometimes single passage or sentence, although more than this may be read, if we seek for actual progress in the understanding of the Word of God ; but we are often so feeble in our spiritual life that if we can but maintain our life it is a great thing. In reading the Bible for spiritual and devotional ends, the mind should not be allowed to run into a speculative current—the search after strange things ; but the endeavor should be simply to know how God speaks to our souls in his Word. Our studies and meditations should be as simple as possible—just the wellings up into our hearts of the spring of divine truth, which we open ; it is letting God speak to and in us by his Word, and listening to his voice in silence. In all our reading of the Bible, we should seek to find Him who is revealed therein—God as Redeemer ; and if we do not read much, let it be with great earnestness of desire to know more of God's manifestation of Himself in Christ, in whom dwelt the fulness of the Godhead bodily—to get a daily glimpse of the face of Jesus. Jesus Christ, the Son of God, is identical with the whole Bible—it is his testimony and his testament. This is a vital and transforming thought to come into a man's soul that what the Bible is and says, is what Christ, who is the Angel of the Old Covenant and the Spirit of the New, is and says. "Of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height ; and to know the love of Christ, which passeth

knowledge, that ye might be filled with all the fulness of God."

We wish to impress the truth that a minister has such a constant drain upon his spiritual strength and resources that he must have constant renewal from divine sources to enable him to sustain this demand. To use a homely figure, a laboring man needs more food than other men; so a man who labors in the Word requires more spiritual nourishment, more inward strength, replenishing and power, than others.

3. Prayer. In speaking of prayer at this time, we refer to secret prayer—to the drawing nigh to God for one's own spiritual guidance, health, and salvation. Prayer is the actual contact of the soul with God, with that divine personality who is the source of its life, from contact with whom springs new strength. Much has been written on prayer, but no one has ever solved its dynamics, for it belongs to the unrevealed mysteries of our relations with God; but, however mysterious, prayer is a real application of the soul to God for aid, with the perfect confidence of a child, laying open the most secret thoughts, the inmost wants, to the heavenly Father. Such prayer is necessary to make an earnest ministry. Soul-strength comes from union with God, from a conscious concurrence and co-operation of the soul with the true forces of spiritual life, the touching of God's sceptre by prayer, even as Moses prayed for the people and prevailed with the Most High. Prayer becomes a necessary preparation and condition of ministerial power and success; and the minister who, in addition to his own great wants and sins, has the burden of souls resting upon him, needs a double portion of the spirit of prayer. He should be a prayerful man—

Prayer.

(*a*) That he may be kept in the spirit of his work. If it was said of Michael Angelo,

> "Who never moved his hand
> Till he had steep'd his inmost soul in prayer,"

much more should it be said of him who does not indeed carve a dead statue, but whose work it is, by the help of God, to "create a soul under the ribs of death." Our Lord said to his disciples, "Howbeit this kind goeth not out but by prayer and fasting," which might mean power to work in co-operation with God, and in the spirit of Christ, in his ministry—power to convert men, which, in some sense, is a miraculous work. The apostles evidently remembered these words of the Lord, when they afterward told the Church to choose men for the secular business of the Church, "but we will give ourselves to prayer and to the ministry of the Word."

To be kept in the spirit of his work.

While the disciples were praying together the Holy Spirit came upon them and consecrated them to their work; and in this way they received a special preparation for it. As the ministry is a work of faith, so the life of faith is prayer. St. Bernard is quoted as saying, "*Utilis lectio, utilis eruditio, sed magis necessaria unctio, quippe quæ docet ab omnibus.*" This heavenly unction, this anointing of the Holy Ghost the Enlightener, this spirit of life, light, and power, which enters into all things, and uses all for edification, comes through prayer; and we may say that prayer prepares for study, work, preaching—every duty. It wins for us the harmonious co-operation of the Spirit, it keeps our minds in a clear, healthy, courageous, hopeful, loving, believing tone. Prayer gives the right direction to our life and motives in the service of God in the ministry. It keeps that service

pure. Deut. 22 : 9, "Thou shalt not sow thy vineyard with divers seed : lest the fruit of thy seed (fulness of thy seed) which thou hast sown, and the fruit of thy vineyard be defiled." Thus the minister should exercise care not to mingle earthly and low motives (divers seed) with those pure principles which should control him in his work, and which should come from and be developed in the spirit of Christ ; and this can only be secured through prayer and great watchfulness. Vinet finely remarks on this point ("Pas. Theol.," p. 115), "Prayer is necessary to keep us at the proper point of vision, which is always escaping from us, to heal the wounds of self-love and of feeling, to renew our courage, to anticipate the always threatened invasion of indolence, of levity, of dilatoriness, and spiritual and ecclesiastical pride, of pulpit vanity, of professional jealousy. Prayer resembles the air of certain isles of the ocean, the purity of which will allow no life to vermin. With this atmosphere we should compass ourselves about, as the diver surrounds himself with the bell before he descends into the sea."

(*b*) That he may be a true interpreter of the Word. Thomas à Kempis in the "De Imitatione" imagines the Lord to say : "I am He who exalts the humble and simple mind, and suddenly imparts to it such a perception of eternal truth as it could not acquire by a life of study. I teach not, like men, with the clamor of uncertain words ; with vain learning, or the ostentation of learning yet more vain ; or with the strife of formal disputation, in which victory is more striven for than truth ; I teach, in still and soft whispers to relinquish earth and seek after heaven ; to loathe carnal and temporal enjoyments, and sigh for spiritual and eternal ; to shun honor and bear contempt ; to place all hope and dependence upon me, and above all

To be an interpreter.

in heaven and on earth ardently to love me. By supreme love of me some have been filled with divine knowledge and spoken truths beyond the comprehension of man ; and thus, by forsaking themselves, they have found that light, to which the subtlest disquisitions of their own minds could not have led them." He but echoes the words of Scripture, "He that doeth the will shall know of the doctrine whether it be of God." "He that loveth is born of God and knoweth God." The way to divine knowledge and the interpretation of the Word is through the love of God as influential in dispelling the mists of passion, and clarifying the rational powers and imparting to them spiritual insight. Dr. Owen said, "For a man solemnly to undertake the interpretation of Scripture without invocation of God to be taught and instructed by His Spirit, is a provocation of Him ; nor shall I expect the discovery of truth from any one who thus proudly engages in a work so much above his ability. Without this one cannot be satisfied that he hath attained the mind of the Spirit in any divine revelation."

Scholarly ministers are sometimes tempted to neglect this higher aid ; but spiritual truth will not let itself be won by purely intellectual methods, and one, as of old, must still be taught directly by Christ, who reveals more to the prayerful spirit than he does to the keenest scholarship ; and this is not disparaging scholarship. As an illustration of that remark, Leighton's commentaries on the Epistles of Peter are fruits of such a prayerful interpretation of the Scriptures ; and though their learning may be far exceeded, yet their teaching quality, the light beyond reason, the unction and heavenly wisdom in them, probably never will be excelled.

(*c*) That he may be an intercessor for the souls of his

people. The intercessory prayer, as has been said, seems to belong peculiarly to the pastor, for he must pray for those for whom he is in some true sense responsible. Paul said of his flock, "I make mention of you always in my prayers;" and if a minister has a right idea of his work, he will not neglect the instrumentality of prayer — prayer for the Holy Spirit, who alone makes the truth effectual. It should be remembered that prayer is really effective; that it is a spiritual force; that it gains the object for which the prayer is made. Christ heard the blind Bartimeus and healed him; he heard the petitions of the centurion and of Jairus; he answered the urgent request of the Syrophenician woman. Though not every specific thing asked for is granted, like the prayer of Paul concerning the thorn in the flesh, yet the prayer is heard and it is answered. Our Lord's own agonizing prayer in the garden was heard and answered, though not in the form that the human nature of Christ desired; and the words of the Saviour, "nevertheless not as I will, but as thou wilt," express the very spirit of Christian prayer, that it should be filial, humble, submissive to God, not dictating to God, but in harmony with his will. The prayer of faith produces true results. It turns the thoughts of the heart and revolutionizes human nature. It reaches the springs of motive, desire, and action. It penetrates where no other influence can possibly reach. It removes the mountains. It brings about the actual conversion of men from sin to holiness.

To be an intercessor.

(*d*) That he may accomplish great things in his ministry. The ministry is itself the greatest of works when it simply accomplishes its own ends; but it may in this day, by the help of God, have something of the ancient apostolic power,

To accomplish great things.

At the grave of a remarkable believer of the old German land, it was said, "He prayed up the walls of hospitals; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands." As for his sermons, the power of his words was evidently in the prayer which winged them with a resistless force to the hearts of his hearers; for prayer was the breath of his life. "Here I sit," he would say, "in my little room. I cannot go here and there to arrange and order everything; and if I could, who knows if it would be well done? But the Lord is there, who knows and can do everything, and I give it all over to Him, and beg Him to direct it all, and order it after His holy will; and then my heart is light and joyful, and I believe and trust Him that he will carry it nobly out." This man's achievements in the cause of his Master were almost incredible in their variety and vastness; and when he died, the universal feeling of the hundreds of missionaries whom he sent forth and sustained, single-handed, was, "Who will now pray for us?" This, too, was the spirit of Wesley, of Francke, of Luther, of Zwingli, of Augustine, of Chrysostom, of the apostle Paul, of all ministers and Christians who have done great works, who have turned men from darkness to light, who have saved multitudes from perishing, who have built up magnificent benevolences, who have awakened widespread reformations and advanced the kingdom of Christ in the whole world. They have been, without exception and in a marked degree, men of prayer and "filled with the Holy Ghost and with power."

SEC. 10. *Intellectual and Scientific Culture.*

Lord Bacon, in his "Maxims of the Law," wrote, "I hold every man to be a debtor to his profession; from the which as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends to be a help and ornament thereunto." In like manner a minister should cherish an honest pride in his profession, as far as it can be regarded as a profession, and should desire to do honor to it, to elevate it in the mental scale, to add something to its scientific advancement, to give his most skilled powers to the thoughtful and purely intellectual side of his work.

A minister should ever have before him a high ideal, but he should at the same time regard it in its due relations of parts, and not lose sight of its great object; for while his profession partakes of the nature of many other human callings, and has much, in an intellectual point of view, in common with them, yet it rises above them all, and stands alone in this, that it is a work in the domain of spirit, that it is supremely a spiritual work, and that its chief qualifications are spiritual.

Intellectual qualifications, however, come in their proper place. Scholarly culture adds power to the native mind, compacts it, toughens it, renders it a more polished instrument; yet to make this scholarly culture the highest aim of the ministry would be an error, for the foundation of the ministry does not lie in the sphere of human intellect, but of those things which are objects of faith.

In reference to preaching as a spiritual exercise, Dr. Skinner has some weighty remarks. He says, "The nature of preaching as spiritual work—work not to be done without the co-operation of the Spirit—acquaints

us with the part which prayer has in preparing for it. The divine does not concur with the human, in this free and holy operation, but at the urgent and continued exertion of the human. May a man make a sermon without consciously looking to the Spirit, and seeking His assistance, when without this he cannot read the Scriptures, or do aught else, as he should? It is an intuition of conscience that a preacher is required, by the business of his vocation, to be, above others, a man of prayer. Is it not manifest that this, in truth, must be the main business with every preacher who really regards preaching as an impossibility to man without aid from above? He will, of course, give to the work study, invention, the closest application of his mind, the highest use of his talent, learning, culture; but in all, and more than all, he will be praying in the spirit with all prayer and supplication, that the Holy Spirit may not cease to work mightily within him, illuminating, sanctifying, strengthening, directing the exercise of his faculties, until he has completed his preparation." If the preacher is not absorbed in the divine idea of his work, in its dependence upon higher spiritual power, he has not obtained the grand conception of his work, and is a tyro in it, or worse. If he cannot hope to impart to the people some spiritual gift, even the blessing of the gospel of Jesus Christ by the power of the Holy Ghost accompanying the Word preached, he should cease to strive to be a minister, and give himself to some lower employment. This gift of the Spirit makes all men one; and a man who preaches in reliance on this, and in the spirit of Christ, can reach all hearts, and his education, instead of spoiling him as a preacher to ignorant men, will fit him to be a better preacher to them, as Christ humbled himself to the lowest and poorest to raise them up.

The true preacher, whose love, like that of Paul, yearns toward every man, to bring him to the knowledge of Christ, can never "drift away" from any human heart, or any class of human beings, though he were the first scholar in the world. His scholarship is an accident, but his love is a permanent condition of his being; it fills him with a higher spirit, it spiritualizes and celestializes his nature, it makes him like Christ in the comprehensiveness of his sympathies, it annihilates human distinctions and gives him a divine view of man.

Such a man is inwardly compelled to cultivate his mind and develop his powers that he may have more to give to God, more to use in the service of this divine love, and that he may grow and gain thereby other talents in the kingdom of God.

He is bound to do all he can, and then trust all to God. Without this energy of mind and of will he cannot look to God for his energizing aid; and it is this very union of childlike simplicity and spirituality with intellectual gifts that makes the able minister. God's work demands our best intellectual effort, and nothing less than this, though not needed by him, is worthy of him; and it is only a premium to indolence to decry intellectual culture, for, as Matthew Arnold has well said, Hellenism may be joined to Hebraism, and the fruit will be only the richer. Piety is infinitely more valuable than scholarship, but piety cannot make up for lack of scholarship, or it cannot make scholars. It is alone the well-educated mind that can go to the depths of a subject, or to the depths of a mind and understand its wants. Thorough scholarship (which only is worth anything in the teacher) cannot come by inspiration; to the young Daniel who studies well as well as prays well the gift of interpretation is now awarded. He must be a thorough scholar to meet the higher

intellectual demands of the age. "A new method of spirit of inquiry has been gradually developed, which is characterized by an absolute freedom on the part of the inquirer from the influence of prepossession of desires as to results. No other method of inquiry now commands respect. Even the ignorant have learned to despise the process of searching for proofs of a foregone conclusion. The civilized world has set up a new standard of intellectual sincerity, and Protestant theologians and ministers must rise to that standard if they would continue to command the respect of mankind. The fault is quite as much that of the churches or sects as of the individual ministers, for almost every church or sect endeavors to tie its members, and particularly its ministers, to a creed, a set of articles, or a body of formulas. No other profession is under such terrible stress of temptation to intellectual dishonesty as the clerical profession is, and at the same time the public standard of intellectual candor has been set higher than ever before."[1] Piety, therefore, cannot be made a substitute for learning. The Scriptures call this kind of pious apology for want of learning "a zeal, but not according to knowledge," and which leads to ignorance or the hiding of truth in its fulness and saving power. Some, still fanatically hold the opinion that ministers are really better without culture ; and there may be indeed good ministers without culture, except of the heart, as there have been poets, like Burns, without much learning ; but they are not abler teachers, and are relatively more uncertain teachers the more they are deficient in the education of their powers, the contrary of which would involve an absurdity. The work of the ministry demands not only actual knowledge of the

[1] President Eliot.

most accurate kind, but keenness of perception and that breadth of wisdom which is the resultant of true mental culture. If ministers have nothing but intellectual culture, or nothing but the critical faculty highly developed, they are poor ; but culture adds power to spiritual gifts ; and we are called upon to cherish broad views of our office and work as servants of the all-comprehending gospel. We may not close our eyes to whatever is divine in nature and its everlasting types ; in literature, which is the spirit of God and man embodied in language and "a criticism of life" ; in history, which is the manifestation of divine will in the education of humanity ; and in art, which is the expression of the life and spirit of peoples and ages and the study of beauty of the divine mind. We should seek variety of intellectual culture. We should not have petty views of our calling, nor confine ourselves to the mental metes and bounds of a conventional idea of the ministry, but regard it as the highest and broadest calling among men to interpret the divine in all things, to teach the knowledge of God so that men shall know, love, and obey God in His infinite fulness and perfection.

1. As to the value of scholarly culture to a minister of the gospel, this may be seen in the estimate set upon it in the Scriptures ; for while dependence on human wisdom is forbidden, yet knowledge, study, sound learning, instruction in the truth, are commended. Mal. 2 : 7, "For the priest's lips should keep knowledge." It was the preacher who wrote (Prov. 18 : 1), "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." 2 Tim. 2 : 15, "A workman that needeth not to be ashamed, rightly dividing the Word of truth." The apostle Paul's quotations show

Value of scholarly culture.

not only his scholarship but his conception of the legitimate uses of learning in preaching.

Every kind of truth which is in conformity to fact, or to the reality of things, belongs to the unity of truth, or belongs, in some sense, to the sphere of divine things, and has its bearing on the highest being and reality ; thus the most purely scientific fact is not without its value in the knowledge of God ; and Christianity is a religion not of the imagination or of forms, but of essential truth, of absolute truth, historic, rational, and moral, and is ever thus on the side of the highest intelligence and most perfect reason ; and as science tends to elucidate and purify truth therefore it must necessarily aid faith.

Scholarly culture is also valuable because it tends to make one intellectually humble. Earnest study keeps down self-conceit, since it causes a man to see how little he knows, and what are the limitations of human knowledge, and what is truth's vastness. To know these things constitutes the philosophical foundation of Christianity, which is the realization of human nothingness and its need of higher enlightenment. True theology is humble because it has gained some conception of the incomprehensibility of the infinite. Agnosticism itself has a certain truth when it is not made the instrument of denying and obstructing true spiritual knowledge, and turning men away from the seeking after God and the knowledge of divine things. A man who studies any branch of science sees what a life-long toil it requires to make himself proficient in it, to say nothing of mastering it, which is rarely if ever done. By study in any direction, in any department of knowledge, one is brought to so many doors leading into entirely new kingdoms of truth, which he can have no

Intellectual humility.

hope ever to explore, that he grows less self-confident, or rather less conceited every step he takes.

Scholarly culture, yet again, is valuable to the minister as a preventive of mental poverty. Some one has said, "The clergyman debarred, or at least checked from much personal every-day business contact with strong-headed men, should bring his mind into contact with masculine intellects in his library." An instructor who fails to keep up his studies is fast on the road to mental bankruptcy; and a minister, above all, has this necessity of study laid upon him, because he cannot, like an ordinary instructor, change his class; he has substantially the same hearers before him for years, perhaps for a lifetime, and all of them (or it should be so) are advancing intellectually through his instructions. In the course of years, other things being equal, a minister who studies and one who does not will begin to exhibit a marked difference in their influence upon the community, and in the estimation in which they are held. People discover that the unstudious man is repeating himself, and that he is living on his old stock in trade; but a studious man's "profiting" or actual gain will "appear unto all." Studious ministers wear out popular ministers, and grow themselves into popularity, if they are not dryasdusts. They grow imperceptibly in the public confidence; their opinion is worth more than other men's; they have more weight with other ministers. In the pulpit they will gradually gather before them a more substantial class of hearers, and their congregations will themselves advance in intelligence. It is felt that they rise with the increase of pressure upon them, that they are able to meet the intellectual demands made upon them by the best and leading minds in the church, and that they do honor to

Preventive of mental poverty.

the town or community where they live. If their religious character is commensurate with their intellectual, they come to be regarded as invaluable servants of the public, and their influence for good is immeasurable. Besides this, the mind untasked is weakened. It was President Wayland's rule that in order to increase the force of our mental faculties we should use them to the utmost ; if a man wishes to become a thinker, he must think ; if a reasoner, he must reason. It is true that a minister can sometimes "get along" without severe study, and he could probably satisfy the intellectual requirements of here and there a parish without destroying himself with hard study ; yet in almost all of our New England, and, as to that, Western villages, there are intellectual men, men of education, or, at all events, men of strong minds, who know what good thinking and sermonizing are ; so that, if one does not study, and slips along with the aid of a facile pen, he will inevitably lose the respect of his people, or of those best capable of judging. He will convince them that he is not in earnest. He will also deteriorate as a preacher. John Wesley wrote to a minister who had neglected study, "Hence your talent in preaching does not increase ; it is just the same as it was seven years ago. It is lively, but not deep ; there is little variety ; there is no compass of thought. Reading only can supply this. You can never be a deep preacher without it, any more than a thorough Christian."[1] Wesley exemplified his theory by his practice : "Notwithstanding his travel on horseback of forty-five hundred miles a year, or an equivalent of the circumference of the globe every six years, he had disciplined himself to maintain up to his seventieth year the custom

[1] Stevens's "History of Methodism."

of reading while in his saddle. When engaged, at eighty-three years of age, in writing the life of Mr. Fletcher, he maintained his study from five in the morning till eight at night, and recorded his regret that he could not write longer in a day without hurting his eyes. Of a man who could form and sustain such habits it will not be thought strange that, notwithstanding his itinerancy of a quarter of a million of miles, his forty thousand preached sermons, and his more than one hundred printed books, his biographer could make this additional record, that such was his acquaintance with the New Testament, when at a loss to repeat a text in the words of the authorized translation, he rarely was at a loss to quote it in the original Greek."[1] An ancient Church father wrote, "*Oportet enim episcopus non tantum docere, sed et discere; quia et ille melius docet, qui quotidie crescit et proficit discendo meliora.*"[2]

For his growth then, for the demands of his own mind, for his increase in actual being, power, and worth, if for no other reasons, a minister should be a diligent student.

Preventive of one-sided development.

True scholarly culture also prevents a one-sided mental development. A person engaged in one course of study, or labor, however important, is very apt to become exclusive and one-sided, and is inclined to view and measure everything by a strictly professional estimate, and to think that studies out of his own line are unimportant. One may thus be a theological student all his life, and nothing else, and he may have little conception of the general progress of science. He becomes, perhaps, a strenuous partisan of some theological school; he travels around

[1] Bib. Sac., July, 1876, p. 567. [2] Cyprian, Epis. 74, ad Pompeium.

the same circle of ideas ; he will admit nothing new into his mind, and thus he gradually narrows his mind until it comes to a very small point indeed ; but a minister of the all-comprehending, all-loving God, should be a man of liberal culture, and able himself to add something to theology from the other sciences. Thus if he is a student of mineralogy, or geology, or any physical science, by a more accurate knowledge of nature's laws, he can make better sermons ; if he is a man who is in some degree of harmony with the advance of knowledge, his preaching will have a freshness of proof and a breadth of illustration that will delight and impress. If he is at home in human knowledge, his people will feel confidence that he is well instructed in divine knowledge. There is a simple parable sometimes told to children. A certain king instructed his son in the art of governing men. "The great art of governing," he said, "is to make the people believe that the king knows more than his subjects." "But how," asked the son, "shall he make men believe this?" The king answered, "By knowing more." He who instructs, at least in those things in which he instructs others, should strive to be more thoroughly and profoundly informed than his hearers. He should have a wide margin that will make him a free instructor ; he should teach out from himself, from the inward richness and depth of wisdom. For what is a man of culture? He is one who has developed his mind from the centre outward through all its capacities for growth, the imagination, taste, memory, and the critical and rational faculties. He should thus strive for a wide and not a mere professional culture, so that he may be able to interest "the landholder, lawyer, statesman, physician, merchant, civil official, journalist," and not be scared by new countenances and new ideas when thrust

face to face with them. Let him remember that "Christianity is a life and not a bundle of dead opinions. This science of life cannot be a simple, uniform, and rudimentary branch of knowledge, hence the need of the minister's becoming acquainted with different sets of life's conditions." The knowledge of human motives and character is gained not only by contact with men, but by the study of the works of philosophic thinkers who have striven to sound the depths of the mind and the principles upon which it acts, upon which, certain conditions given, it must act.

Comprehensive theologian.

Scholarly culture also has its influence to make a comprehensive theologian. We are too apt to view theology solely in its fixed scientific forms, and not as a growing knowledge of God, of all that is revealed of God, which comprises all other knowledges, and which prompts to ever wider philosophic search and generalization. A man is not a theologian who has acquired some facility in the use of theological terms, or who has read a few of the principal theological treatises; there is a Greek proverb that "He is the best divine who divines most;" and he is the true theologian who is a constant and growing student of the endless manifestations of the divine in nature, the Word, and the mind of man.

Vinet says, "All becomes theology for a theologian." There is a theological instinct, or, as the Germans call it, "*theologische Geist*," which appropriates everything of God, wherever found; which brings all knowledge into an organic whole; which unites free scientific investigation in every direction around with a subordination of all to the spirit of Christ. This is a living theology, which does not suffer itself to become imprisoned in any one speculative school, any one denominational sheep-pen,

but gathers new ideas and widens its dominion over the whole field of truth; and its true field is not controversy, but truth; it is impelled by the love of truth wherever it can find truth.

And to bring these remarks on the necessity of thorough scholarly culture to a close, there is one more reason which might be adduced that bears hard on the ministry and its teaching, and that is, the assumption of those inimical to Christian truth that the most broad and scientific scholarship is not to be found in the ministry, but outside of it. This is used as a conclusive argument. We must go, all admit, where true scholarship leads, but it should no longer be taken for granted that there is no authoritative scholarship in the ministry, but, on the contrary, the profoundest and most thorough scholarship should be with the defenders of the truth, such as silences and puts to shame the shallower claims of pseudo-scientific scholars. This has a wide doctrinal as well as practical reach and import, and could be greatly enlarged upon; and while few of us, it may be, can hope to attain to this perfect standard of scholarship, yet as those to whom the priceless gift of the truth has been intrusted, we should strive earnestly for this end.

2. In regard to the nature or kind of ministerial studies, of course theology comes first. There are certain truths which God has placed at the foundation, and that cannot be placed at the top without breaking through and destroying the whole edifice of truth; and the minister of Christ should strive to discover this divine order and system, and to arrive at essential truth, to separate the real from the speculative, the true from the empirical, the divine from the human. This every minister may do, to some extent, for himself. "Never-

Nature of ministerial studies—Theology.

theless theology is at once an inductive and a deductive science; it has its analytic as well as its sympathetic side. It is inductive, and depends upon observation and experiment, in all matters which touch its practical application to social and individual needs, in its faculty of constructing new tools to achieve new tasks, in its tentative array of hypotheses in matters of speculative doctrine, until that tenet finally prevails which complements and harmonizes with the body of dogmatic belief already accepted. The moment a clergyman descends from the pulpit where he has been engaged in the deductive task of teaching certain received doctrines, and that he has to deal with any scheme of improvement, sanitary, educational, or social—the moment he attempts to influence the feelings and conduct of any one single person, then the necessity for induction makes itself at once apparent, and the utility of non-professional studies becomes visible in a hundred ways." The theological student should carry on an independent process of induction, and he should take human theologians, not in the light of masters—"for one is your Master, even Christ"—but rather as guides to a higher system of truth, which, perhaps, can never be perfected in this world, so that he is always a student; and as a preacher he is always turning theological science into life for the good of humanity. "Science can be religious, not in the false sense of religion putting a band about learning, but in the true sense in which only science can be consecrated, by its uses, by devoting itself to the moral and spiritual welfare of the people. Theology, as a science, needs, above all others, this consecration. Theology, without a practical outcome toward religion, tends to become barren and frigid. Theology is the knowledge of God; as a science, it is that knowledge historically studied, as it has been

formulated in the great conceptions which have guided the life of men and nations. The student of theology can therefore study it but incompletely if he make himself acquainted only with the historical conceptions, and not with the moral and spiritual forces amid which they have moved and worked, and by which their vitality is tested."

Those standard theological writers whom the theological student has read, perhaps fragmentarily or only in quotation, he should, if possible, begin to read with more care in the original; and thus he comes at the views of theologians in the past at first hand, for they belong to him as much as they do to any other theologian. Of course the chief source of theology is the Word of God, and to hold to the true inspiration of the Word, the divine revelation of God that there is in it, without bibliolatry, to be "able ministers of the New Testament, not of the letter, but of the spirit"—this is the narrow and difficult road which the theologians of the present age have to walk.

Philological and linguistic studies.

Philological and linguistic studies, in these days, belong to a thorough culture; indeed, we are disposed to place their value above the study of theology, queen of sciences as it is, because they enable the minister to study the Bible independently, and to arrive at original views of revealed religion. The study of the Hebrew language, though difficult, yet, after the scholar has broken through the rough rind of the language, is not extremely difficult for practical purposes, and it affords a life-long banquet; for in the Hebrew we seem to approach to the simplicity of nature, and perhaps to the very words of God. Its antique grandeur and unsoftened strength, seen in the predominance of the consonantal element and the pres-

ervation of the simple root, despising inflections which cannot be grafted upon the root itself—the radical and underived superiority of its verbs showing their primitive emotive formation—these and other features lead us back to what the Germans call the "*ur-welt*"—to the elder hills and plains, the shepherds, and the period when men came near God in the fresh youth of the world. A writer in the *Edinburgh Review* says, "A knowledge of Greek, notwithstanding the assaults made upon it, is, fortunately, still considered absolutely necessary for the clergy; but, in the present state of theological controversy, a thorough knowledge of Hebrew is even more necessary. On almost every disputed point of biblical criticism, the man who is not a Hebrew scholar is entirely at the mercy of the man who is." The theological importance of the study of the Hebrew can hardly be overestimated. "Philology is the borderland of mind and matter, where the delivery of mental conceptions is at once conditioned and limited by the organs of speech, and those organs stimulated by mental necessities resulting in language. This is seen in the Hebrew literature, a language chiefly of oral speech—the language of revelation furnishing the idioms of the New Testament Greek, and so underlying the Greek that an ignorance of the dialects of the Hebrew prophets causes a man to be in the dark in the understanding of the apostles and the evangelists. Acquaintance with Hebrew terms gives the theologian a confidence, so that Luther declared he would not part with his Hebrew knowledge for mines of gold. Christian theologians should have paid more attention to Hebrew, and thereby they would have improved their theology." The thorough revision of Hebrew history, and of the Pentateuchal question in particular, which is now going on, is one of the most in-

teresting movements of modern biblical investigation, and one which goes deep into all questions of inspiration, of dogmatic theology, and of the philosophy of theism as well as of that form of Christian doctrine which comes down to us through Semitic sources. The absolute need of the study of Greek we need not discuss. The knowledge of Greek which most educated ministers possess, not being kept up to the critical standard, is insufficient for original research, and is apt to break down at the decisive point. In difficult and doubtful passages, it is only the man who is profoundly acquainted with the idioms of classic and of Hellenic Greek who is of any value or authority. How many are the peculiar variations which might be enumerated in the New Testament Greek simply in the meaning of the present tense of the verb, as, for example, a general truth or an habitual custom; as including the present past time only; as expressing a foreseen evil; as denoting a close sequence of events; as denoting what is just about to take place, and so on! Bradford Homer, who, if he did not live to make so deep a mark as a preacher, was, like Frederick Robertson, a fine Greek scholar, and made Demosthenes' "Oration on the Crown" his constant study, not only to help him in his style, but in his interpretation of the Scriptures. The reading of Plato, in its moral uses to a minister, as a standard of comparison in philosophical and Christian ethics, is perhaps of more benefit than even in its philological and strictly scholarly uses. We will not dwell upon the study of Latin, which is not only the language of Cicero and Seneca, but of the writings of the Latin fathers, also of the German and French reformers, and of Turretin, Grotius, and the standard Latin commentators.

Let us not be understood as saying that classical attainments are absolutely essential to a minister of Jesus Christ, yet they are manifestly most useful. Greek may be, indeed, in the Old World, a sure road to a bishopric ; but there are ministers of the gospel who cannot read New Testament Greek, and who are true guides and shepherds of souls, and eminently useful preachers, though perhaps none more than they grieve over their want of learning.

The importance of the knowledge of the German language, while often regarded in an extravagant light, is doubtless great ; and, rich as is the German literature, the language is chiefly valuable to a minister as the language of philological science, of true learning, which, it must be confessed, is principally, in our day, to be found in the German ; yet let the preacher beware of becoming Germanized in his thought or his style ; if so, farewell to his usefulness in the pulpit ; but let him keep his German for the study and his English for the pulpit. The matter of style, an important one to the preacher, lies very much in the domain of humane linguistic studies, especially of Greek, which is the perfection of form. There is in style, a charm and a power that have been much overlooked in our seminaries, going upon the principle that if students can only furnish themselves with accurate knowledge and learn how to think, they will know how to express themselves and to write and speak—a great error, and one that has sadly told upon the power and usefulness of many an able and scholarly man in the pulpit.

One is apt to be discouraged in regarding the scholarly requirements of his profession thus *en masse ;* but if one views it in a common-sense, practical way, this discouragement vanishes. Let it be supposed that a minister is

already, to some extent, an educated man, at least professionally ; he has thus made a beginning of the study of theology ; he knows already something of the bounds and limits of that great science, of its history and literature ; he is also more or less familiar with Latin, Greek, and Hebrew ; he may have made some little progress in German : now, all that is to be done (and this is the way to true scholarly culture) is to keep up these studies faithfully, and not to suffer himself to lose the ground already gained ; and he need not become a mere scholar in the process, or lose the fire of action, or interfere with the more important duties of the ministry. "It is not so much encyclopædic reading, nor even the mastery of two or three important studies, as it is the cultivation of a habit of mind at once broad and accurate, and yet imaginative, which is valuable."

Metaphysics, philosophy, logic, etc.

The study of metaphysics is of most obvious value to the theologian ; for although the Scriptures and divine things cannot be comprehended by the mere reason or rationalized intelligence, yet the human mind looked at as one — reason, heart, and will — is concerned in this knowledge, and no one factor can be lost. Reason and will are complements and essential to each other. We apprehend doctrine by thought as well as by feeling. "Some careful study of psychology, some systematic metaphysical training, should form part of the culture of every educated man, and how much more of him who deals with the soul's higher powers. It is especially needed for a teacher of theology, or religion. He should know the *rationale* of religious belief. In one sense a doctrine which contains no idea which our mental eye can behold is no proper object of faith—we cannot know and understand it. Religion, though chiefly a

matter of the will and the feelings, is also a matter of the reason, especially if we view reason not merely as the faculty of judging and comparing and reflecting, but as the organ of spiritual truth, the eye of the mind which perceives the substantial ideas and results of religion. According to our metaphysical system, so our methods of apprehending and teaching truth will be right or wrong." Christ came to save us from ignorance as well as sin, and his minister should be the minister of light, diffusing about him the clear light of a rational philosophy.

Without speaking further of those studies in metaphysics, philosophy, logic, natural science, history, criticism, music, and art, and, above all, the fresh rich fields of English literature, which are required to build up a broad culture, attained by few, and perhaps unattainable except by a few, yet when vivified by faith, presenting a noble type of the Christian scholar, let us now look at—

3. The method of study.

Jonathan Edwards speaks of himself thus: "My method of study, from my first beginning the work of the ministry, has been very much by *writing;* applying myself, in this way, to improve every important hint; pursuing the clew to my utmost when anything in reading, meditation, or conversation has been suggested to my mind that seemed to promise light on any weighty point; thus penning what appeared to me my best thoughts, on innumerable subjects, for my own benefit. The longer I prosecute my studies in this method, the more habitual it becomes, and the more pleasant and profitable I find it." [1]

Method of study.

Samuel Hopkins says of himself, "I have been able to study fourteen hours in a day, generally rising at four

[1] Life, Lon. ed., p. 216.

o'clock in the morning, or between four and five, especially in the winter season."

The simple diet and equable habits, as well as giant frame and giant will, of this New England theologian, enabled him to do this ; but Christian pastors of this day cannot be the close in-door students that ministers once were : their purely pastoral duties have, happily, increased, and they work more in the society of living men and living interests than formerly they did.

Dr. Emmons (Park's Memoir, p. 71) says, "I made a practice of paying my principal attention to but one subject at a time. This had a happy tendency to engage all the powers of the mind, and especially to set invention at work, which is a faculty very necessary to investigate truth, and which nothing but necessity or a firm resolution will call into exercise. It is much easier to read, to hear, to converse, than to investigate ; which requires the whole attention of the mind to be steadily fixed upon one subject. Reading and conversing upon a subject will never make a master of it, without close and steady thinking, and a fair and full decision. And no man can make a fair and full decision upon any abstract or intricate point until he has thoroughly examined it on all sides, and fairly balanced the principal arguments for and against it. Hence I perceived the importance of attending to but one subject at a time, and of not leaving that subject before I came to a satisfactory and final decision." This was Dr. Emmons's golden rule. He had a large idea of ministerial mental culture. He says (p. 72), "I accustomed myself to attend to all subjects which appeared to be naturally connected with divinity, and calculated to qualify me for the work of the ministry. That all the arts and sciences bear some relation to each other, was long ago observed by Cicero, and has

ever since been found to be true by all who have read and studied upon an extended scale. It is extremely difficult to gain a close understanding of natural and revealed religion without a considerable degree of general knowledge. The more I attended to theology, the more I was convinced of the importance of acquainting myself with history, ethics, metaphysics, and civil polity."

Again, he says (p. 82), "Let divinity be your supreme study, with an eye to which let all your other reading, study, conversation, and remarks be directed."

Again (p. 82), "Begin the study of divinity at the root, and not at the branches; that is to say, begin at the first principles of theology, which are few and plain, and afterward trace them out in their various consequences."

And still again (p. 82), "Follow not too strictly the path of any particular divine or divines: for by following you will never overtake them; but endeavor, if possible, to find out some new, nearer, and easier way by which you may get before them, and really add some pittance to the common stock of theological knowledge."

Some of his general observations upon study and reading are admirable, and worthy of being kept in constant remembrance. "Steady, patient, persevering thinking will generally surmount every obstacle in the search of truth." "In reading authors, aim more at possessing yourselves with their general scheme and principal arguments than with particular expressions and incidental sentiments; and while you labor to retain their ideas, labor to forget their words, which, if retained, will tend to prevent your making their idea your own." He was accustomed to say, "Never despair of a student who has one clear idea."

The peculiarity of Bela B. Edwards's mind and scholar-

ship was in what the Greeks called *ἀκρίβεια*, or exactness; critical precision in his method of study, going on slowly, but surely, to the mastering of ten languages, and to the reading of Hebrew as one would read English; his learning meanwhile not extinguishing his imagination, taste, or piety.

Dr. Chalmers, even in the most active portion of his life, was able to secure daily, on an average, five hours of study. His biographer said of him, "His strength lay in his indomitable resolution to master whatever he had undertaken to do." There was nothing spurious in his fame; it was the result of severe labor and thought. Chalmers said of himself that "the more labor he put in a sermon, the more effective he always found it to be." He believed in hard study, and often quoted a saying of Dr. Johnson, when asked if a man should wait for an inspiration before he wrote, "No, sir; he should sit down doggedly."

Dr. Wayland says very much the same thing about himself—that "whatever he had accomplished in the world had been done by days' works."

Macaulay's life is rich in suggestion to the worker and scholar. His biographer, Mr. Trevelyan, says of him, "The main secret of Macaulay's success lay in this, that to an extraordinary fluency and facility he united patient, minute, and persistent diligence. He well knew, as Chaucer knew before him, that

> 'There is na workman
> That can bothe worken well and hastilie.
> This must be done at leisure parfaitlie.'

If his method of composition ever comes into fashion, books probably will be better, and undoubtedly will be shorter." Yet he differed somewhat from the opinion of

Dr. Johnson, for he says of himself, "I had no heart to write. I am too self-indulgent in this matter, it may be; and yet I attribute much of the success which I have had to my habit of writing only when I am in the humor, and of stopping as soon as the thoughts and words cease to flow fast. There are, therefore, few lees in my wine. It is all the cream of the bottle. . . ." Macaulay deserved the compliment which Cecil paid to Sir Walter Raleigh as the supreme of commendations: 'I know that he can labor terribly.' He never allowed a sentence to pass muster until it was as good as he could make it. He thought little of recasting a chapter in order to obtain a more lucid arrangement, and nothing whatever of reconstructing a paragraph for the sake of one happy stroke or illustration. Whatever the worth of his labor, at any rate it was a labor of love." Leonardo da Vinci would walk the whole length of Milan that he might alter a single tint in his picture of the Last Supper. Napoleon kept the returns of his army under his pillow at night to refer to in case he was sleepless.

F. W. Robertson's biography affords hints of the methods in which his scholarly culture, that gave such depth and such nobility of form to everything he wrote, was obtained. He was an indefatigable and systematic worker. He studied German by making written translations of the best German authors. He said of himself, "I read hard or not at all—never skimming, never turning aside to many inviting books; and Plato, Aristotle, Butler, Thucydides, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution." In the conflicts of the day upon the inspiration and canon of the Scriptures, he felt the need of an accurate and ample knowledge of the Bible. His biographer says of him, "It was his habit, when dressing in the morning, to

commit to memory daily a certain number of verses of the New Testament. In this way, before leaving the university, he had gone twice over the English version and once and a half through the Greek. With his eminent power of arrangement, he mentally combined and recombined all the prominent texts under fixed heads of subjects. He said, long afterward, to a friend, that, owing to this practice, no sooner was any Christian doctrine or duty mentioned in conversation, or suggested to him by what he was writing, than all the passages bearing on the point seemed to array themselves in order before him."[1] His idea of study was to have some plan, even if a poor one, which prevented discursiveness—in his own words, "the steady habit of looking forward to a distant end, unalterably working on until he had attained it—the habit, in fact, of never beginning anything which is not to be finished."

A few plain and practical suggestions will conclude this particular theme. (1) Systematize time. The economy of time is a golden secret. Many men of frail and even diseased physical organization have accomplished wonders by carrying out a regular plan of study, and making all things bend to it. It is well for one's people to get the idea that the morning is sacred to study, and not to be broken in upon, excepting in cases of necessity. Many a noble mind has been prostrated by midnight study; and sleep is quite as essential to the student as to the day laborer. No man, excepting at critical times, when an extraordinary effort is called for, is justified in violating the plain laws of health in his studies. System and industry should make up for the necessity of injuriously protracted labor.

Systematize time.

[1] Robertson's Life, v. i., p. 18.

Let the minister rightly order his week's labor; it were well for him to bring the strain of the week's work upon Friday instead of Saturday—better to sit up late Friday night than Saturday night—for there should be relaxation and a breathing time before Sunday. Monday —"cool as Monday morning"—he may devote to lighter business matters, which will lead him out of the house to walk or ride, and this may be the day for him to take a long draught of the free air of fields and nature. Tuesday is a capital day for general study and mental culture, without so much of particular aim to sermon writing. By Wednesday the subject of the sermon is fixed upon and something done toward the collecting of material for thought; and Thursday and Friday are good days for writing sermons, or for special preparation for the pulpit; and if one have a week-day lecture he should extemporize and expound so that he may thus block out the material for a future sermon. Two preaching exercises on Sunday, one of them in the afternoon, is the old-fashioned plan, and some think still the best plan; otherwise one cannot secure all the good possible from Sunday services; that the second sermon is needed to make up the imperfections of the first, and to give moral unity and impression to the instruction of the day; while the evening should be kept for the prayer-meeting, where the church and the people can have an opportunity to express their own views and feelings. In this way the pastor can come to know something of the influence his preaching may have produced, and of the state of the religious feeling of his congregation. Besides, there are many stormy Sundays in the year, when the old and the infirm will not come to church in the evening, but, if possible, will be more apt to do so in the afternoon. Thus the minister can make the most practically of his

Sundays. Besides a general plan of study, the pastor may economize his time by devoting certain portions of every day to some particular study or pursuit. Let half an hour each day, for instance, be given to Greek, and it is wonderful how much a man may accomplish by this daily half hour in a year. These fragments of time are to be carefully gathered. The motto of an Italian scholar was, "Time is my estate." Patient work as distinguished from restless excitement, having in it the element of the tranquil love of truth, infinitely removed from the love of display or the ambitious motive, will alone accomplish enduring results.

"One lesson, Nature, let me learn of thee,
One lesson, that in every wind is blown;
One lesson of two duties serv'd in one,
Though the loud world proclaim their enmity—
Of Toil unsever'd from Tranquillity;
Of Labor, that in still advance outgrows
Far noisier schemes, accomplish'd in Repose,
Too great for haste, too high for rivalry.
Yes, while on earth a thousand discords ring,
Man's senseless uproar mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil;
Laborers that shall not fail when man is gone."[1]

(2) Seek concentration in study. The German writer John George Hamann had a favorite idea, which he expresses in many ways, that "whatever a man undertakes to do, whether it be a great or small work, he should give the entire energies of his mind to it, and there should be no partial works." This is that principle of thoroughness which one is so long in learning, but which alone can make a scholar.

Concentration.

[1] Matthew Arnold.

Thoreau says, "If we drive a nail, it should be done thoroughly." Concentration is the law of true mental progress: from one point, clearly understood, the area of related knowledge around increases—slowly at first, then more rapidly; and this ability of concentrated thought is the supreme mental achievement, which, once acquired, so far as the intellectual part of his profession is concerned, the minister is prepared for his work. It is not merely seeming to be a great worker, but it is fixing the mind with a determined attention upon one subject, and holding it there. A brilliant modern English writer has said, "Whatever I have tried to do in life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I could throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been my golden rule." Charles Kingsley also gave his testimony on this point; he said half in jest and half in earnest, "My blessed habit of intensity, which has been my greatest help in life. I go at what I am about as if there was nothing else in the world for the time being. That's the secret of all hard-working men; but most of them can't carry it into their amusements. Luckily for me, I can stop from all work at short notice, and turn heels over head in the sight of all creation for a spell."[1] This leads to still another suggestion. (3) When one works, let him work; when one plays, let him play. In the process of study, the nervous system is drawn upon to supply stimulus and activity to the brain; when, therefore, one wishes to recreate and refresh his mind, let him not blend the intellectual with

Work and play.

[1] "Life of Kingsley," p. 321.

the physical exercise ; let him not take a Greek classic to walk with him, for, although he may and must carry around his sermon in his head with him, yet he should do the hard thinking in his study, and leave nature some free play and liberty. The German student devotes a small portion of the day to entire relaxation, to genuine play ; and that is one reason why he can achieve such incredible results in the way of study. (4) Employ proper helps. The habit of writing while studying was, we have seen, the method of the elder Edwards ; and it is said by some, Never read or study without the pen in hand. There is, however, much difference of opinion here ; for what one gains by note-books he is apt to lose in mental power and tenacity ; and it is better to have the thought wrought into the mind by reflection—by the "afterthought"—than to have it never so well classified and laid away in a book. At all events, the student must, in some way, gather up and save what he acquires ; and there can be no extended investigation, or nothing which can be called "learning," without this. Dr. Channing studied pen in hand, filling the book he was reading with folded sheets of paper, on which notes were rapidly written, "rarely quotations, but chiefly questions and answers, qualifications, condensed statements, germs of interesting views ; and when the volume was finished, they were carefully selected, and, under distinct heads, were placed among other papers in a secretary." Sir William Hamilton kept a huge commonplace book, to which he devoted much time and labor ; he was excessively accurate and fastidious as to its arrangement, having a perfect passion for order. He arranged his materials precisely before committing them to a written systematic form ; then there was a most minute and elaborate plan of division and subdivision. He early

Employ helps.

adopted the method of Locke, classifying by a vowel-index, but allowing a double space for subdivision of vowels, and he had the volume bound with catches so as to admit of new insertions. This grew to be a book of twelve hundred pages, and this, his *opus magnum*, was his constant companion. He had still another mode of reference by scoring the book he was reading with significant marks in red ink, and sometimes using different colored inks.[1] Any process, in fact, which enables one to preserve what he gains by reading and study is the chief thing; and men greatly differ in their mental habits. One may write down a passage or thought of an author, and then, from some aversion or infirmity, never look at the writing again; while another man cannot remember at all, without going through some such mechanical process of transcription and revision. Dr. Emmons's plan, to fasten the idea or thought in one's mind by dwelling upon it and forgetting the words, can at least injure no one. A strong desire, an excitation and intense want of the mind, accompanied by a determinate effort of the will to make the thought one's own, is, after all, the best way to impress a truth on the mind. A minister's library is generally the index of his scholarly progress, though not always so, for he may be so cramped in means as not to be able to surround himself with many books, or he may pile up learned books with a good intention to possess himself of their contents, without having the resolution or the ability to do so. George Herbert says, "The country parson's library is a holy life."

[1] "Life of Sir William Hamilton," p. 338 *seq.*

SEC. 11. *Moral Culture.*

Much that publicly surrounds the name of a minister and gives to it the halo of sanctity belongs to the office more than to the man; but character is something essentially personal, belonging to a man's own being, and it is built up through the voluntary working of the ruling formative moral law, whatever it may be, true or false, in the soul. It is a consistent and independent habit of mind grounded on the high principles of Christian honor and duty. It is the development of the inward life, or the growth of a subjective principle, which is strengthened by all outward means, nutriment and free activity. A perfect and thoroughly furnished minister is not made by the mere laying on of the hands of the presbytery or by installation into the pastoral office; but the product of a right ministerial character is a gradual process and is the fruit of daily habits of thought and action. And let me mention a few of these elements of self-culture which enter into the formation of a true and noble ministerial character.

(*a*) The cultivation of habits of active goodness.

Active goodness.

A man may heap up sacred learning but if he fails to make a practical use of it for his increase in piety and for the good of others, it is a talent buried; even as Melanchthon, scholar as he was, said, in reference to his theological studies, "*Ego mihi conscius sum, nunquam aliam ob causam tractavisse theologiam, nisi ut me ipsum emendarem.*" Legh Richmond affirmed that he gained his greatest wisdom and highest lessons in piety in the cottages of the poor; and in like manner Dr. Arnold recommended prayer and visiting the poor as the antidote to decline in spirituality. "Exercise thyself [as in a gymnasium] unto godliness," was the apostolic require-

ment; and Paul summed up this ministerial quality of practical religion with the injunction, "Do the work of an evangelist;" have an aggressive and missionary piety which has its root in a deep faith, but which is piety of a healthy and athletic sort, that need not be put under a glass case, and that can bear the knocks and strains of life. The unpractical nature of preaching frequently arises from the fact that ministerial piety is of a scholastic kind, and does not appeal to all hearts as something common and genuine. It does not come down to what is, but is ever dealing with what should be; it does not grapple with the awful stupidity and sin of men's hearts, and does not go forth from its intellectual seclusion to study the broad book of humanity, to meet and mingle with all kinds of characters and men. It deals with the abstract and metaphysical man, not with Richard Smith the merchant, perhaps the bankrupt; with Samuel Romilly the hard-headed lawyer; or with Hans Sachs the shoemaker and the laborious father of a patriarchal family. To do this personal work with separate and individual souls requires often a strong effort, and a conscious return to the personal Source of all strength; it requires the awakening of the Christian sense which places things in their just relations of being, and makes scholarship of infinitely less value than that "faith which worketh by love," and which strives for the welfare of humanity. Character, says Novalis, is educated will. This is the ἡ ἀρετὴ of the New Testament, the virile moral quality that makes the minister "able to endure hardness as a good soldier of Jesus Christ." A minister, it cannot be denied, has many temptations to become a pietist, or a sentimentalist, or an ecclesiasticist, in religion; but let him keep in full vigor his will to do good, his moral manhood; let him "add to his faith virtue,"

or that energic quality which enables faith to carry out its good and high inspirations, which concentrates and sanctifies all the powers of the being in the fulfilling of one high purpose. Thus a minister should become more than a man of words, more than a talker, more than a holy and valorous man in the pulpit; for how often it is that one thinks he is a leader in all goodness, that he is doing great things for Christ, when, after all, he is but talking or dreaming about doing them. He who is constantly preaching is too apt to think that talking is doing, that words are deeds; and in truth they may be sometimes, but they may be often a miserable substitute for practical good activity; and to pen high thoughts in a comfortable study is a thing very different from "going about doing good" with the self-sacrificing spirit of Christ.

(*b*) The cultivation of the principle of self-denial. The ministerial quality of σωφροσύνη is much spoken of by the apostle; hard to translate, but it conveys the idea of that mental and moral soundness which comes from the principle of self-control, from a true balance of the mind; it suffers no faculty or desire to obtain undue prominence and influence, and, above all, it implies the conquest of the fleshly mind. Paul says, "I keep my body under, and bring it into subjection, lest, having preached to others, I myself should be a castaway." The body or the spirit will rule; one of them must be subjugated to the other; and even after the spiritual victory is gained, a continual watchfulness is needed to preserve that which is gained; and in all things that have an evil tendency, the only safe rule is to resist the beginnings. Purity is the minister's talisman by which he walks through the hosts of evil and temptation, and "they find nothing in him." Chaste-

Self-denial.

ness is the condition of masculine power, and is as essential as modesty in the woman, which is saying all; its violation even in thought—the smirching of the imagination—is the removal of the crown and the breaking of the staff of the ministry. Savonarola was wont to say that he who grew up from a child pure and irreproachable, when he became a man could hold converse with angels. It is said of Bishop Heber that he would not continue to read anything which he found had an influence to demoralize the thoughts; and though this may indicate a consciousness of weakness, it shows also the extreme watchfulness which this good servant of Jesus Christ kept over himself; and even the Mohammedans have a proverb that it is a sign that a man has reached his maturity when he applies all his powers to please God and no longer seeks in anything the gratification of his lower nature.

In what has been said upon this subject of self-denial it is not meant that the body should be neglected or despised, for a large department of the mental nature, the tastes, sensibilities, and affections, are closely allied to the physical nature, and the body should receive a genial and generous treatment; it should be kept under, but at the same time it should be kept healthy, strong, and serviceable; it should not be starved by asceticism nor enfeebled by an injudicious system of labor. Depend upon it, good health, and even the expression of a sound physical organism, and of a happy spirit, in the strength and beauty of the outward appearance, are moral powers in the work of the ministry. The nervous and preternatural excitement, the total tyranny of the mind over the body, which characterized the life of F. W. Robertson, was doubtless one of the causes of the sadness of his life and of its premature ending. The beginnings of his

ministerial life were marked by bodily austerity, which wore him out soon and obstructed the development of a natural, genial, cheerful piety. This was changed and lamented over afterward, when it was too late, and when he had exhausted himself by his system of mental self-inspection and of bodily asceticism.

The principle of self-denial is the foundation of all Christian nobleness and power. When the people once clearly perceive that there is in their minister that spirit which can and will give up all things, even life itself, for the gospel's sake, although he may not be called upon to do this, except in the exercise of that daily cross-bearing which the Master enjoins, he becomes their strong tower; for he who yields his own will and enters into God's will has found the eternal source of strength. One little act of self-sacrifice on the part of a pastor will gain for him far too great praise from his people; and the danger is that he may repeat the act merely for the sake of the praise and the power it brings him.

(*c*) The cultivation of steadiness of character. This does not mean a repression, or an ironing down of the spontaneousness of the nature, which produces an artificial rigidness; but a restraint put upon false and hasty impulses, or a habit of acting from principle rather than from sheer impulse. A stability of spirit which is not easily thrown off its balance, a control of the emotions without an unnatural restraining of them, a repose and solidity of character which are above the reach of ordinary excitement, and above the show of petty resentment at petty insults—these, doubtless, enter into the apostolic conception of "gravity." There should be something of the "rock Peter" in the minister of Christ—a calm strength, on which others can lean. He should strive to be the same

Steadiness.

man at all times, for he who is set to govern the Church of God must first learn to govern himself. "The Christian minister should not be found frequently changing his plans and playing experiments in his parish, taking up a cause with warmth to-day, and then abandoning it to-morrow; but there should be a consistent regularity, a calm uniformity, in his bearing. This will inspire confidence, and make men feel that he is one on whom they can reckon." [1]

This gravity should not become an artificial solemnity. A sense of humor is a great blessing, and forms a safety-valve to the strain and pressure of ministerial life. To take cares and vexations as they come with an easy and merry spirit, letting them fall as it were on the genial side of the mind, which has elasticity as well as sympathy, is like a wagon with good springs, well oiled, that gets over the ground without much jolting. Quaint Thomas Fuller says of the minister, that he should not be "too austere and retired, which is laid to the charge of good Mr. Hooper, the martyr, that his rigidness frightened the people from consulting with him. 'Let your light,' saith Christ, 'shine before men;' whereas over-reservedness makes the brightest virtue burn dim. Especially he detesteth affected gravity (which is rather on men than in them), whereby some belie their register-book, antedate their age to seem far older than they are, and plait and set their brows in an affected sadness." There should be in the minister of Christ the simple dignity of one who stands upon and proclaims eternal truth, who by his very looks teaches truth, trust, a serene and divine elevation of purpose. We sometimes see an affected gravity put on by young ministers in society—something

[1] Oxenden.

that does not belong to their age. In travelling, a young clergyman who maintains a severe countenance, retires to the solitude of his apartment, emerging only at meal-times, or stated times, and seems to have no interest in or sympathy with any one—not even children—perhaps too, in the summer time, or in a period of vacation and relaxation—copies after a false model of ministerial manners, and destroys the influence for good which he might lawfully and innocently exert; but even this is far better than too great laxity, flippancy, triviality and unbridled jocularity of behavior. The best way is to be perfectly natural and manly, and put on nothing artificial—not even a pre-Raphaelite angelicalness of aspect while yet in the flesh.

(*d*) The cultivation of a cheerful spirit. "How beautiful," says Sydney Smith, "to see the good man bearing the mantle of piety over the dress of daily life—walking gayly among men, the secret servant of God." He who is to be the sustainer and consoler of others, who stands as the representative of the divine Comforter, should show that there are good cheer and peace in his own heart; for if one falls into a desponding mood, and supposes that his preaching does no good, or that his presence is distasteful to his people, or that he is unfitted for the work of the ministry—this is just the opposite of that spirit "of power, of love, of a sound mind" which the apostle sets forth and enjoins. A pastor should be accessible and sociable, and should not lose his relish for those pleasures and enjoyments that promote kindly wit and cheerfulness. He should not forget how to laugh; and it is wonderful how a good hearty laugh dissipates spleen, and makes the blood circulate healthily, while an unsmiling and over-anxious minister wearies his people, as if they had a spectre always before

Cheerfulness.

them. One should feel earnestly his responsibilities, and not have a superficial light-heartedness amid great duties and cares; but he should strive to roll off his cares upon God, and maintain a bright, cheerful spirit; and since cheerfulness commonly springs from love, love can do and say things that power, and even reason, cannot. It is a great thing, too, for a pastor to establish a hopeful and cheerful type of piety among his people: this will contribute to the healthy growth of the church, and will keep out a sickly and sorrowful style of religion, which never flourished in the strong soil of the primitive Church. The minister who does this shall realize in his widely protecting and joy-giving life the pleasant words of the prophet: "His branches shall spread, and his beauty shall be as the olive-tree . . . they that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

(*e*) The cultivation of the qualities of prudence and patience. Prudence is nearly equivalent to what is frequently alluded to in the New Testament as "wisdom"—"warning and teaching every man in all wisdom" — "wise to win souls" — and is a divine and comprehensive grace, that leads into all wise action as well as wise speech. It is, as Dr. Johnson says, "wisdom applied to practice." Prudence, in some respects, is another word for tact, or a knowledge of human nature, which, surely, they who are to be fishers of men should possess—a sagacious insight into character and motives, without cunning, which is sagacity springing from insincerity, and whose end is to deceive. Prudence often holds in reserve one's act or opinion, and does not the foolish thing, but does the wise thing, for "the ministry

Prudence and patience.

must not be blamed." It is not apt to seize upon every new thing in philosophy and morals, and every new scheme of reform that offers itself, simply because it is new ; it does not subscribe to every plausible but shallow project, and thus help often to deceive and cheat the community.

This prudence should not run into over-cautiousness, for there should always be more of the lion than the fox in the Christian minister ; in truth, almost anything in the way of rashness is preferable to a *managing* minister, for he generally manages to get himself distrusted and despised. The quality of patience was the crowning quality of our Saviour's character, and we should pray to be "led into the patience of Christ." How patient was the Redeemer in the face of his bitterest foes, and how calm amid the incessant labors and difficulties of his earthly life ! "He came into the world and left it without pomp." He demonstrated the divine within him by his gentleness in working, as God does, more by the sunshine than by the storm. Paul, in 2 Tim. 3 : 24, says that the servant of Christ must be "patient" (ἀνεξίκακον), enduring, or, literally, bearing up under, evil. The want of immediate success in his best plans, the unconquerable apathy or obstinacy of church members, careless and disparaging remarks, schemes of intriguing and mischievous men, the desertion of supposed friends, the trials arising from his own negligences, imperfections, and sins, and especially the unawakened condition of the impenitent of his congregation—these are painful ordeals of patience. There should, therefore, be infinitely more in a pastor's spiritual life than appears in his outward life—an interior depth of union with God, which no event can destroy or disturb. This inward purity and strength of soul form a coil within him of im-

measurable rebound. It is this which gives his word a penetrating force, driving it home to the heart and conscience. This reserved power, this patient strength, hid in God, and called forth only in time of real trial, prove a man to be of the stuff that a minister of Christ should be made of. He is a man who cannot be conquered.

Humility.

Patience allies itself to meekness; and we would hardly mention humility as a separate quality, because it enters into all the other Christian graces, and is, as it were, a common soil in which they are planted and grow. Christ taught his twelve disciples the lesson of humility by setting a little child in the midst of angry men disputing among themselves as to who of them should be greatest, saying to them, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven"—these guides into that spiritual kingdom were themselves to be of childlike spirit, ready to receive joyfully all that God had to give them, and to impart what He gave them to the poorest and vilest.

"Oh humble me! I cannot bide the joy
That in my Saviour's presence ever flows;
May I be lowly, lest it may destroy
The peace his childlike spirit ever knows.
I would not speak thy Word, but by Thee stand,
While Thou dost to thine erring children speak;
Oh help me but to keep his own command,
And in my strength to feel me ever weak;
Then in thy presence shall I humbly stay,
Nor lose the life of love He came to give;
And find at last the life, the truth, the way
To where with Him thy blessed servants live;
And walk forever in the path of truth—
A servant yet a son; a sire and yet a youth."[1]

[1] Jones Very.

(*f*) The cultivation of a spirit of kindness. Vinet says of the minister, "He is among men the representation of a thought of divine mercy, and he represents it by making it incarnate in his own life. To succor is the minister's life." How much power there is even in a kind manner! It is like the sun in spring on the snow and ice of men's hearts. To carry a kind and gentle aspect toward little children, old people, young men, business men, poor people, mothers, servants, high and low, is a constant mild agency promotive of ministerial influence and of the good ends it is aiming at. Paul said to the Thessalonians, "We were gentle among you: even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

Kindness.

A recent French Roman Catholic author, who seems to write with a true evangelic instinct as regards the pastoral work, remarks, "Men must be much loved in order that they may be well instructed. Whatever they may be, be they ever so guilty, or indifferent, or ungrateful, or however deeply sunk in crime, before all and above all, they must be loved."[1] He says again, "The question is not to ascertain what they are worth, but to save them, such as they are. Our age is a great prodigal son; let us help it to return to the paternal home. Now is the time to recall the admirable words of Fénelon—'O ye pastors, put away from you all narrowness of heart. Enlarge, enlarge your compassion. You know nothing if you know merely how to command, to reprove, to correct, to expound the letter of the law. Be fathers—yet that is not enough—be as mothers.'"[2] And

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[1] "The Clergy and the Pulpit." Mullois, p. 15. [2] Idem, p. 17.

once more he says, "It is not by essays of reasoning, any more than by the sword, that the moral world is to be swayed. A little knowledge, much sound sense, and much more heart—that is what is requisite to raise the great mass, the people, and to cleanse and purify them. To be able to reason is human, very human; and one who is a man, and nothing more, may possess that ability as well as you, perhaps in a higher degree. But to lose, to devote one's life, to sacrifice self, is something unearthly, divine, possessing a magic power. Self-devotion, moreover, is the only argument against which human malevolence can find no answer."[1] He quotes St. Augustine's language: "Love first, and then you may do what you choose."

[1] "The Clergy and the Pulpit." Mullois, p. 29.

PART THIRD.

THE PASTOR IN HIS RELATIONS TO SOCIETY.

SEC. 12. *Domestic Relations.*

THE pastor in his family. 1 Tim. 3 : 1–5, "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the Church of God ?)"

The pastor in his family.

The Roman Catholic author from whom we quoted in the last lecture remarks, "Be it ours, therefore, to love the people. Is it not to that end that we have no family ties ? Yes, I invoke pity for the people ; pity for their sufferings, their miseries, their prejudices, their deplorable subjection to popular opinion, their ignorance, their errors. Let us, at least, try to do them good—to save them. Therein lies our happiness ; we shall never have any other. All other sources are closed to us ; there is the well-spring of the most delectable joys. Apart

from charity, what remains? Vanity, unprofitableness, bitterness, misery, nothingness." These words, though evidently the words of a noble man, have a sad tone, as if the "bitterness and nothingness" had been experienced because the writer's heart had been closed, by the unscriptural imposition of celibacy, to domestic joys and affections; and the argument itself by no means holds good, that because a man has no wife and children to love, he will more readily love the people, since he has nothing else to love. But he has something else to love; that is, himself, or a phantom of the church which he has created, and which is another name, in many instances, for a sanctified love of power, an ambition to embody in himself the Church's power. He who happily sustains the married relation is in the best school on earth to learn unselfishness—the unselfish love of all. He is drawn out of himself; he must think of others; he cannot be absorbed in his own plans; his best affections are constantly moved upon, and they have no time to stagnate. In the passage quoted from the pastoral Epistles, the minister is looked upon in his family relations, and every sentence of that weighty apostolic counsel might be profitably dwelt upon.

"The husband of one wife." A minister's wife may, indeed, make or mar him; for if she is not with him in his work, she will be potent to draw him away from his work. She may be thus his good or evil angel, for she is present in his times of weakness and depression, and her influence constantly builds up or undermines the strength of his zeal. De Tocqueville has a striking passage upon a wife's influence in a different relation. He says, "I do not hesitate to say that the women give to every nation a moral temperament which shows itself in politics. A hundred times have I seen weak men show real public

virtue because they had by their sides women who supported them, not by advice as to particulars, but by fortifying their feelings of duty, and of directing their ambition. More frequently, I must confess, I have observed the domestic influence gradually transforming a man naturally generous, noble, and unselfish, into a cowardly, commonplace, place-hunting self-seeker, thinking of public business only as a means of making himself comfortable, and this simply by contact with a well-conducted woman, a faithful wife, an excellent mother, but from whose mind the grand notion of public duty was entirely absent."

The sympathy of a true Christian wife to a minister in his work is something more than common friendship ; it is the loving support of a heart true to the divine Master in hours of human suffering and trial—in times when the spirit of a strong man bows itself, and when there is no other earthly friend to whom he would reveal his mental weakness and anguish. Besides, there is a department in the Church in which the ministry of woman is indispensable, and that is, in religious counsel to those of her own sex. Vinet says that females are the natural confessors of females. Some pastors' wives have been "deaconnesses" in the scriptural sense, the instrumentalities of bringing numbers of their own sex to the knowledge of the Saviour.

A true Christian wife can also aid her husband in his preaching by her finer perception of the feminine mind, and by the suggestive information which she acquires in friendly conversation with others ; for her intuitions of character are often more penetrating and true than his slower judgments ; but undoubtedly the first duty of a pastor's wife is to her own family, and the pastor has his responsibility here not to permit the parish to command

too much of her time and strength. This is a sacred duty that he owes to his own family.

"One that ruleth well his own house." There should be an organic law of every house, as there is of every government, which shapes its whole theory and character. A minister should strive to make his own household subservient to the interests of Christ's kingdom. An old English writer says that "a family is a small diocese, in which the first essays are made of the episcopal and ecclesiastical zeal, piety, and prudence." The minister should endeavor to harmonize his family with his work, and not to dissociate them from it; for they are given him to help him in his office; and his family should be the means of his greater influence in the special duties of the ministry, and thus multiply his own influence. His household should be a consecrated household.

The minister should rule his family, as God rules his family, not so much by the hand of absolute authority (though there should be undisputed authority in him as its earthly head) as by the principles of a just moral government, by truth, righteousness, and love. The New Testament speaks much of "the church in the house," and there should be a little church in every minister's house, in which the spirit of Christ, the Son of peace, reigns; in which there is an orderly system in the daily life that enthrones God in everything. Family devotion, as Dr. Bushnell truly says, should be in harmony with the whole religious life of the household, and not one disconnected act, as if it formed all the religion and religious worship of the house. It should be the manifestation or expression of a common and constant spiritual life, and of a home piety in which simplicity, cheerfulness, the spirit of obedient activity, and the spirit

of love, reign. Ministers are sometimes inclined to be too loose in the moral government of their families ; they excuse themselves on the plea of public duties ; but no man should neglect his own for others, unless he would incur the stern apostolic reproof. There has been many a modern Eli among ministers, whose zeal in the house of God could not prevent the ruin of their own families.

"Given to hospitality." The true minister's house, in every age and clime, has been the home of a warm-hearted hospitality and of an efficient benevolence. It has set the fashion and given the law to the parish in those respects. It has been the palace of the poor. That it should maintain this character, and be still more influential in the promotion of the people's happiness, let it be made the abode of an attractive good taste, and of an inexpensive refinement. Let it admit into it the influence of a chastened culture and art, and, above all, of the harmonizing power of music.

Business habits, method and punctuality in all matters of daily living, also increase the influence of the minister, and tell upon whatever he utters in the pulpit. This is "the mint, anise, and cummin," which may not be neglected while he is preaching "the weightier matters of the law." Above all, let not the minister become encumbered with debts. Do you say, How can he help it? We answer, He must help it ; he must rather do anything that is honest and honorable ; for when once deeply in debt, the right arm of his usefulness—his independence—is paralyzed ; he cannot say what he will, nor do what he will ; but he is another man's servant, and he cannot lose the consciousness of it.

Promptness and accuracy in relation to the business of the church form a means of influence with others, and especially with business men, who respect the executive

talent in man wherever it is found : that they can appreciate. A minister should make no blunders in the management of church business. To be prompt at church meetings, careful to attend to practical engagements connected with the management of church affairs, or of any outside business, especially of a pecuniary nature —these things increase one's power with men, for they show character, they betoken moral exactitude, which confirms the teachings of a higher righteousness, or rightness. If a man makes an error in these least things, the people will infer, both scripturally and rationally, that he may do the same in greater things. We mention these matters as belonging, in some sense, to the domestic character of a man ; and if he is exact in these things at home, he will be apt to be so in his relations to the Church.

There is one point in this subject of a minister's regulation of his own household which is of profound moment : that is, the responsibility of the minister for the spiritual condition of his family. It is strange that we are better able to carry out the precepts of a Christian life in public, and toward strangers, than we often are in our own homes, and toward those we love best. Why is this ? Surely a minister, of all men, should not keep his religious graces for the public, and hide them to his own family. A man cannot be a saint in the pulpit, and a selfish, irritable, and uncomfortable person in private life. He may, perhaps, not mean to be so ; but he should watch against this tendency to be good and holy occasionally and in the eyes of the world, and not so at home and at all times. A minister not infrequently, we believe, feels smitten with the conviction (especially after preaching in a strange place) that he has exhausted his powers in efforts and appeals to bring souls into the king-

dom of heaven—persons whom he will probably never meet again on earth ; and what special, skilled, determined effort like this has he put forth to save the souls of his own family !

A minister's family is subject, in a marked manner, to public scrutiny and criticism ; and it is better to bear this criticism good-naturedly than to be troubled by it.

While asserting his independence in regard to these domestic matters, yet the pastor may not forget that his family is looked upon, in some sense, as a model family. That should not only stimulate him to be simple and prudent in his domestic matters, to avoid extravagance in all things, and to shun the appearance of evil, but to use this fact as a means of good to others, in order to elevate his people in intelligence, good taste, social feeling, and benevolence. Religion in his home should be made a real thing, a matter of daily life, it should soften the feelings, raise the moral tone, educate the will, liberalize the character, and fill the home with the atmosphere of holy, unselfish love.

Of an old English bishop's house (Bishop Hooper, the martyr) it is said, " It was as if we entered some church or temple. In every corner thereof there was some smell of virtue, good example, honest conversation, and reading of holy Scripture." Of another it is recorded that " as he walked about the house, he would make some spiritual use of everything that did occur, and his lips did drop like the honeycomb to all that were about him."

The author of the " Recreations of a Country Parson," after speaking of his being hindered in preparing a sermon by the interruptions of a little child, says, " My sermon will be the better for all these interruptions. I do not mean to say that it will be absolutely good, though it will be as good as I can make it ; but it will be better

than it would have been if I had not been interrupted at all. The Roman Catholic Church meant it well, but it was far mistaken when it thought to make a man a better parish priest by cutting him off from domestic ties, and quite emancipating him from all the worries of domestic life. That might be the way to get men who would preach an unpractical religion, not human in interest, not able to comfort, direct, sustain through daily cares, temptations, and sorrows. But for the preaching which will come home to men's business and bosoms, which will not appear to ignore those things which must, of necessity, occupy the greatest part of an ordinary mortal's thoughts, commend me to the preacher who has learned by experience what are human ties, and what is human worry."

SEC. 13. *The Pastor in Society.*

The pastor in society.

Christianity establishes new social standards, wherein, inasmuch as rank and wealth have heretofore set the standard, now righteousness and truth do this. Men are to be judged mainly, in the highest type of Christian society, by their moral worth, even as Christ himself should no longer be known after the flesh, but morally and spiritually. Human society, as a general rule, has a tendency to strengthen the impulses of the lower nature, to produce habits of superficial thinking and judging, and to destroy individual responsibility and nobility, to make less profound the convictions of truth, and to shallow the soul. While outward and worldly differences of social position, many of them, will and probably must continue to exist, yet the narrowing and debasing tendency of human society should be resisted, and nobler currents opened and deepened.

Christianity favors the cultivation of the social prin-

ciple : social power and influence is a great talent for good in any man ; and the Christian pastor, above all men, cannot withdraw himself from the world ; he cannot be exclusive ; for he has devoted himself to the welfare of his fellow-men and to the salvation of the world.

Even as Christ looked on the multitudes of men, and had compassion upon them, so, wherever men are, there, like his Master, he is, to do them good ; and he cannot shut up the offer of the gospel and the hope of better things to any man, however low, obscure, and vile ; for did not Christ attend the feast of one who was a publican and a sinner? We would, then, advise, (*a*) that a minister should be genuinely social, without conforming to the worldly spirit in society. The character of a minister should combine the spirit of faithfulness to God with faithfulness to man ; he should not fail in his duties to either. There may be two opposite errors in ministerial conduct in regard to society : a minister may have so strong a desire to separate himself from worldly things and worldly men as entirely to lose the social spirit ; or, on the other hand, he may have so intense a desire to smooth the way for good influence among all men, and to come down to the level and sympathy of all, that he may not only thereby lose his dignity, but may compromise his principles ; and he may unconsciously adopt the principles of the world and of the evil there is in society. He may go so far as to come upon the ground of doing evil that good may come. The Saviour said of his disciples, "They are not of the world, even as I am not of the world ;" yet he prayed that his disciples should not be taken out of the world, but kept from its evil. The middle course is thus the true one. While in the world, one should not be of the world ; but he should

Social without worldliness.

show that religion is a principle strong enough to live in the world. If the minister surrenders too much, and suffers himself to be governed by the same principles that govern the world, so that he may have social intercourse with it, he gives no clear testimony to the divine spirit of his Master, neither will he be able, by this means to raise society, but will himself be dragged down by it. Therefore we would give the counsel, (*b*) that while the minister should exhibit a genuine courtesy to all, he should have special attractions for the society and friendship of the true servants of Christ.

Courteous.

"Be courteous" (1 Pet. 3 : 8), literally, be friendly-minded. Although a minister should observe the customs of polite society, and may have friends whom he loves among the decidedly worldly class, yet a minister should cultivate no society where he is forced to hide his principles or his sacred office, and appear to be what he is not.

Another suggestion is, (*c*) that, though not a man of the world, a minister should be, wherever he is, a man of refinement and a gentleman.

A gentleman.

By his profession and education it is demanded of him that he should be a man of refinement. While he should exhibit manly independence of character, it is expected also of him that he should possess delicacy of mind. Anything vulgar in a minister, even if his manners otherwise are of the plainest and simplest character, is inexpressibly out of place. John Wesley, plain and severe as we picture him, insisted upon the highest style of manners as necessary in the ministerial office—"all the courtesy of the gentleman, joined with the correctness of the scholar." "St. Paul," he said, "showed himself before Felix, Festus, and Agrippa, one of the best bred men, one of the truest gentlemen, in the

world." Paul was, indeed, if we could use such a comparison, as truly a gentleman as Sir Philip Sidney. What a fine regard to the feelings of others he showed when, contrary to his own best judgment, he took the two Jewish Christians to the temple to perform their Nazarite vows!

Ruskin thus discourses: "In nothing is a gentleman better to be discerned from a vulgar person, in nothing is a gentle nation (such nations have been) better to be discerned from a mob than in this: that their feelings are constant and just results of due contemplation, and of equal thought. You can talk a mob into anything. Its feelings may be—usually are—on the whole, glorious and right; but it has no foundation for them, no hold of them. You may tease or tickle it into any mood at your pleasure. It thinks by infection, for the most part catching a passion like a cold; and there is nothing so little that it will not roar itself wild about when the fit is on, nothing so great but it will forget in one hour when the fit is passed. But a gentleman's, or a gentle nation's passions are just, measured, and continuous." Dr. Barrow, in analyzing the character of a gentleman, makes it to consist chiefly of two qualities—courage and courtesy; the first not consisting "in high looks or big words, but in stout and gallant deeds," and the latter "not in modish forms of address, or complimental expressions, or hollow professions, commonly void of meaning or sincerity; but in real performances of beneficence, when occasion doth invite, and in waiting for opportunities to do good." President Theodore Woolsey, of Yale College, in commenting upon Barrow's sermon, has given his own conception of a gentleman, making it to consist not only thus in calmness of mind and true courage, but in certain ethical and æsthetic qualities, chiefly having to do with

the laws of honorable conduct. In an abridged form his definition is, "the gentleman is the man who closely conforms to the laws of honor and politeness, and to the law of the beautiful, as far as it can be carried out in personal acts." The essay ends in these words: "It is a lamentable fact that some men, who have made no pretensions to a religious character and neglect their duty toward God, are gentler, more forbearing, polite, and courteous in social life, than some men of undoubted piety. Why is this? It may be for the same reason that a clergyman who dabbles in commercial matters will do things at which honest merchants would hesitate. They are in the habit of examining questions belonging to mercantile honesty, and he is not. And so a man who has learned that the gentlemanly character involves gentleness and forbearance, being desirous of the character or the reputation of it, will put a force upon himself, and become habituated to those qualities, or at least to the show of them, without having yet attained to true fundamental virtue. Thus we see that by familiarity with the duties to society involved in the term gentleman, one man of no very exalted virtue will have a great advantage over another of the best disposition who has overlooked them. It seems to us, when the amount of influence and happiness lost by this neglect is considered, that it is wholly inexcusable. Indeed, we know not what can excuse a Christian, the servant of the gentlest, kindest, justest Master, from being a gentleman, unless a natural want of delicacy of feeling, which it is beyond his power to alter. With no such defect he ought to be the more successful in rearing the flowers of gentlemanly intercourse, for they have with him a better root. And he cannot fail of being more successful, if he will form a clear notion of this term in its highest import, and feel

that it may help him in practice to have such a standard before his eyes. There is every need that a Christian should be a gentleman, a man of gentle soul and manners, of the nicest justice, of simplicity in character and taste, of a collected spirit ; there is ordinarily no reason why he should not be one." [1]

The nice observance of the golden rule—the giving to each one what fairly belongs to him—the rendering of simple justice to every man out of a kind heart, seems to us to constitute the essence of a gentleman. A gentleman cannot do a mean thing.

The manners of Fénelon, so powerful for good with his age, are thus described by Lamartine in his "Life of Fénelon" : "Drawn toward all by his love, he drew all in turn to himself. The universal regard which he met with was but the rebound of that affection he displayed toward his fellow-creatures. This desire to please was no artifice ; it was a spontaneous emotion. He did not, like the ambitious, exert it only when interest beckoned toward those who, by their friendship, could aid his advancement or his schemes ; it extended to all." "Equally anxious," said St. Simon, "to delight his superiors, his equals, and his inferiors, in this desire of reciprocal love, he recognized no distinctions of great or small, high or low ; he sought only to conquer hearts with his own ; he neglected none, and noticed even the humblest domestics of the palace. His politeness never seemed an attention to all, but a peculiar notice bestowed on each ; it imparted its own character to his genius. He never sought to dazzle by display those who might have felt obscured or humiliated under the ascendency of his talents." The good manners of Fénelon were indeed

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[1] *New Englander*, 1847, p. 481 *seq.*

a Christian grace, the refinement of a pure heart, the expression of a loving and Christ-like spirit. It is true that he studied to please ; but there was nothing servile in the character of Fénelon ; he showed himself at times an obstinately independent man.

Ministers who are not of this Pauline and Fénelon type sometimes assume pompous and self-important manners ; sometimes soft and overstrained manners ; sometimes unnatural reserve and cold dignity of bearing ; and sometimes brusque, harsh, imperious manners, which are all equally contemptible, and false types of the gentleman. We say sometimes of a man who has had little opportunity, perhaps, to know better, "He does not possess the first instincts of a gentleman"—lamentable that this should ever be said of a Christian minister ! The true gentleman acts sincerely while at the same time he makes a study of the art of pleasing. Dr. Wayland's advice to a young friend was, "Never make an enemy." Perhaps this rule, or principle, might be amended by saying, "Never make an enemy except where truth demands this great sacrifice." An old English writer says, "Manner is something with all, and everything with some ;" therefore even manner is not to be despised by him who is seeking to win men. The gospel is good-will to men, and its minister should strive in small as well as in great things to show this good-will to all ; and while he should not seek to excel in the accomplishments of the dancing-master he should take pains to perfect himself in the forms of good society, since it is quite certain that one who defiantly commits a breach of etiquette can have little power with well-bred people. A man may be awkward, stiff, and shy, but he must not be totally inattentive to the feelings of others if he means to do them good. The three points of clerical good manners

would seem to be dignity, gentleness, and affability. Dignity is opposed to frivolousness, or a constant tendency to unsteadiness of deportment, not to real cheerfulness or genial humor. It leads one to cultivate a manly self-command, which never permits him to become a mere joker or buffoon in company. It prompts one to restrain an act or a witticism which compromises good feeling, good taste, or reverence for sacred things. It leaves an impress of dignified repose on the very face and carriage, as if no low thing or mean thing could possibly come from such a man. It is a Japanese proverb that "The gods have their seat on the brow of a just man." An historian speaks of "the divine placidity of Bishop Butler's countenance." Nothing indeed should so refine a man as a constant communion with the Bible and with holy things. Charles Kingsley says, speaking of such a man: "and as you talk with him, you will be surprised more and more at his knowledge, his sense, his humor, his courtesy; and you will find out —unless you have found it out before—that a man may learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms of London."

Gentleness is the avoiding of undue harshness and severity in what one does and says; it is the soft answer that turneth away wrath; it is the conciliating mildness that wins, in opposition to dogmatic, positive, passionate, and overbearing manner. The apostle says that the pastor must be "gentle" (ἤπιον εἶναι πρὸς πάντας); and in this way he may instruct those that oppose themselves. This gentleness never descends into an unmanly servility, but by its unexacting modesty puts others at ease, and makes social intercourse pleasant and free.

Affability is the opposite of an unchristian haughtiness,

pride, and superciliousness ; it is the genial warmth that melts all it comes in contact with ; it goes out of the way sometimes to conciliate and win ; it is attentive to every circumstance, and seeks to discover those particulars in which one can be of true service to another ; it would bear and lighten another's burdens ; it is the touchstone of influence and success out of the pulpit. The total want of this, and, on the contrary, a disagreeable acerbity of manner, some habit perhaps of saying censorious things, is often the whole source of a minister's unpopularity and failure.

As to true and false popularity, Dr. Chalmers remarks : "The only popularity worth aspiring after is a peaceful popularity, the popularity of the heart—the popularity that is won in the bosom of families, and at the side of death-beds. There is another, a high and far-sounding popularity which is indeed a most worthless article, felt by all who have it most, to be greatly more oppressive than gratifying ; a popularity of stare and pressure and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim ; a popularity which rifles home of its sweets, and by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, envy, and detraction ; a popularity which, with its head among thorns and its feet in the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannas of a drivelling generation." It has been significantly asked, "How long did Paul's popularity last at Lystra? On one day they wished to worship him, and on the next day they stoned him. 'Hosanna,' one day ; 'Crucify him,' the next."

We would offer, as another suggestion, (*d*) that, in regard to social amusements, a minister should exercise care to be, if possible, in no place or situation where his good may be evil spoken of. We believe, in relation to this subject, as to all others, in the principle of the most perfect Christian liberty, and that a minister has as much right to exercise this liberty as any other man ; but there may be kinds and places of amusement in which, if he does not feel that he himself would be injured by frequenting them, his presence would seem to be out of place, and would do more harm than good.

Avoiding improper amusements.

In regard to the whole subject of amusements, however, we hesitate not to say that the world is to be rationally enjoyed as well as employed for moral ends. The world, which we are warned in the Scriptures to avoid, is not the natural world, the beautiful round world which sprang forth in fresh loveliness at the word of God, and which He pronounced good ; nor is it the world of those natural affections, duties, occupations, cares, and joys into which we are born, and where we are set to do life's work, but that moral and spiritual world, that deeper realm of moral life and action, in which the spirit of evil, the spirit that denies God, reigns. The world, as God made it, is given to us generously to use, if in the gift we forget not the Giver.

The idea of enjoyment should not be thrust altogether outside of the Christian category ; for many things are so directly planned to be enjoyed that one might say it were a sin not to enjoy them. He who hears the birds sing in a spring morning without pleasure, or looks at the colors of the setting sun with a scowl, or who has no more appreciation of the grandeur and beauty of a picturesque scene in which he may be placed, than the ox that crops

the grass, is a man who does not fall into harmony with the benevolent and genial purpose of nature, and would hardly be happy in Eden ; whereas, of another,

> "The common earth, the air, the skies
> To him are opening Paradise."

Our New England ancestors had so serious a work in life that they did not admit the idea of play ; there was more excuse for them ; but, as a general rule, the mind needs the play-element for its highest development and achievement, since the play-element is the free element, in which things great are done.

There is nothing said of amusements, for or against, in the Bible, so that as there is a natural principle of enjoyment belonging to the constitutional instincts of the mind, which demands happiness both in lower and higher departments of being, amusements should be recognized, and regulated accordingly. Ministers may not need them, it is true, as much as their people, but Christianity does not present itself as a religion of rules of conduct so much as a new life, a higher inspiration and ideal of life, a religion of love, and the free and willing spirit bound only by what is right and pure. Purity and sobriety are qualities inseparable from the character of the children of light, and the spirit of these qualities must enter both into a Christian man's work and play. The Bible does not inveigh against any particular form of amusement, not even against the spectacular shows which existed in its day ; for the apostle Paul evidently had seen a stadium race. Amusements, then, are not, *per se*, sinful, but as an ethical question they enter with all their bearings into human life and conduct. Let us accept them as useful in their place, and fill them with a higher spirit. How, then, can the principle of amusement, implanted in all

healthy and inartificial natures, be carried out, so that its workings shall be good both to body and mind?—that is really the question which it is well for Christian pastors to discuss both for themselves and their people. Assuredly a great deal must be left to personal freedom and choice. No man can prescribe for another. I may find no pleasure in my neighbor's amusements, nor he in mine. I do not enjoy riding on a boat's deck so much as I do riding on a horse's back. Another man, who loves the wild excitement of steering a scallop-shell through a rough sea, shrinks from a mettlesome horse as he would from a crocodile. Here comes along a meditative saint, like Jones Very, who walks in the realm of religious ideas, and no lower or less spiritual form of pleasure would present the slightest attractions to him; an equally profound or perhaps profounder theologian finds his recreation in a box of carpenter's tools, or in going into the forest, like Mr. Gladstone, and hewing down a sturdy oak. Another man may best enjoy the fishing-rod by the side of the tree-shadowed brooks. Some space and margin must be left to Christian men and brother ministers in this matter. "The Church is not armed with authority over persons and private families and their manners, else it would become an inquisition and an intolerable tyranny." If some amusements may become evil from their abuse, should even this forbid their use? It may be our duty to take a stand here for a matter of principle and for liberty of conscience. Rational amusements in the family circle, not always of an entirely passive or intellectual kind, like dancing, or games of lively sport, may prevent young persons from seeking the excitement of a decidedly perilous kind; and, as in the question of temperance, a preventive that cuts off the springs of vice is of more value than prohibition.

Tertullian asserted that there was an eternal antagonism between matter and spirit, and that the soul was unlawfully imprisoned in the body; and here was the root of his false philosophy. Manicheism, like Tertullian's, is indeed a learned name to be applied to the religious views of many a disciple now, who, while contending against materialism, exhibits the worst sort of materialism in decrying the physical part of the nature that God made, as the seat of evil and sin, whereas Christ said that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

But while anything—even walking, or riding, or playing chess, checkers, and dominoes, or pitching quoits—when carried to excess or made the occasion of chance games and gambling, may be injurious, the minister, who should preach and live self-denial, is not at the same time called upon to preach and live asceticism. He should maintain a sound mind in a sound body. The day of haggard-eyed anchorites has passed. "Holiness" and "healthiness" come from the same Saxon root. Piety and paleness are no longer synonyms. But there are proper bounds to be observed. If we are called upon to wear out the body, it is better to do so in honest work and in the laborious service of God and man than in the fashionable and even allowable amusements of a pleasure-seeking community. While the minister is as free as any other Christian man to rule his own conduct, it would certainly, we think, be best for the man who is appointed to guide others in matters of duty to do nothing in which he cannot carry a calm conscience, and to engage in no amusement which lets down the vigorous tone of the mind, which renders it less fit for the service of that Master, who was himself so essentially human

that he demands of us nothing superhuman, unnatural, or unreasonable.

There are amusements which are wrong, and there are those which are not in themselves wrong, and harm has been done the moral nature by classing all amusements in the same category ; but leaving out even debatable amusements, how ample a field for delightful recreation is opened in the genial intercourse of friends, in encounters of wit without malice, in the varied, grand, and lovely fields of nature, in the line and the rifle (if one be fond of such destructive forms of happiness and can make them useful), in athletic sports, in the rich domains of physical science, literature, music, drawing, painting, and the plastic arts ! The grand principle to guide us in this whole matter is that amusements, if we enter into them, should be of a kind fitted to renew mind and body and prepare them for manful work, for a healthier moral purpose in all our activity. Nature does this above all.

> " Nature never did betray
> The heart that lov'd her : 'tis her privilege,
> Through all the years of this our life, to lead
> From joy to joy ; for she can so inform
> The mind that is within us, so impress
> With quietness and beauty, and so feed
> With lofty thoughts, that neither evil tongues,
> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life,
> Shall e'er prevail against us, or disturb
> Our cheerful faith, that all which we behold
> Is full of blessing."

If we cannot, at a step, enter the primeval forests of California and see the ancient but evergreen redwood trees shooting up three hundred feet as straight as if God had let down a plummet from the sky, and forming a round

temple vaster than Druid ever worshipped in; or if we cannot stand on the shore of the Pacific Ocean, stretching out of sight like eternity, and watch its long waves, line after line, rolling in thunder upon the headlands and foaming upon the beach as if the cup of unfathomable fulness had overflowed its rim, yet we can always see the blue sky, the sun, and the fields, and feel "a sense sublime of something far more deeply interfused."

Let us be reasonable. The mind demands not only variety of occupation, but, at times, complete relaxation; and temptation does not always lie in the careless mood, but also in the thoughtful mood; envy, ambition, professional jealousy, and even more malignant vices lurk in the overstrained and incessantly toiling mind, where the gentler virtues, sympathies, and affections have no place to live any more than in the heart of an African desert.

We would therefore venture to say, by way of summing up these suggestions (for they are nothing more) in respect to the subject of ministerial amusements:

1. Let them be such as amuse, as really refresh mind and body—thoroughly recreative.

2. Let them be such as do not demoralize the mind nor unfit for spiritual work.

3. Let them be not an end, but a means of life, of truer, manlier, fuller, richer, and more serviceable living.

As another suggestion on this general topic of social relations, we would remark, (*e*) that it is well for the minister to strive in every proper way to cultivate the social principle among his people, and in the community where he lives. The first blow of Christianity is at individual, and the second at social, selfishness; it breaks up an unchristian exclusiveness, educates and sanctifies

Cultivating the social spirit in the people.

the social nature, draws out the affections and widens the sympathies of men. What, indeed, is the use of having a nature that can love our brother, if we never exercise this love, nor let our brother know that we love him? The pastor may become the means of making good people, whether rich or poor, cultivated or uneducated, better known to each other, of promoting the neighborly intercommunion of families, and of fusing his flock together in pleasant and kindly social intercourse; and we cannot exaggerate the power of social influence for good or for evil, since society, as well as the individual, is to be christianized. The Christian Church, if it had reached its ideal state, would do away with many of the artificial lines of society; would present a basis of union where all classes might find a common bond of sympathy, even if some social distinctions arising from the superficial differences of rank, wealth, and education remained; would preclude the necessity of social organizations outside of the Church — philanthropic guilds, reform and temperance societies, trades-unions, economical brotherhoods, and the like—because it would comprehend these in its own bosom, and realize them in its own methods of working out the principle of love.

We will add a few suggestions which come naturally under this general theme of social culture.

(*f*) The cultivation of the power of pithy, edifying conversation. Conversational ability serves to bring others in communication with us, and to win their confidence; for if one can talk well about those things that interest another man—business, educational matters, politics—this may lead the way to something far more important. A minister, in his social intercourse with his people, may draw out their minds, and impart to them quickening knowledge upon all sub-

Edifying conversation.

jects, though this character of conversation, which merely imparts information, should not be the exclusive one. We call to mind a minister, an uncommonly well-informed man, who talked admirably on every imaginable subject; and though he at first won the hearts of his people by his conversational powers, he finally, it must be said, lost them in the same way. While making a pastoral visit, he would, for instance, take down a glass ornament from the mantel, and discourse, during his entire visit, and in a very instructive manner, on the art of glass-making, bringing out the most elaborate information; or he would take up a book from the centre-table, and give an interesting criticism—in fact, a lecture—upon its contents and its author; which was all very well: but by and by his people began to inquire, "Is our pastor never to say anything to us upon religious subjects?" Whether they wished him to do so or not, this really marked want in his conversation undermined his usefulness.

In the same manner an anecdotal (to use an Americanism) minister may be a very interesting and entertaining man; yet if he does nothing but tell good stories he becomes wearisome; although it must be said that this personal and dramatic vein in conversation, this shrewd though genial appreciation of character, this pithiness of illustration, and power of minute detail, is an admirable quality in conversation; but if, in addition to this, or rather above and beyond this, there is no power to deal with principles and ideas, the conversation loses its ennobling, fructifying, edifying quality.

We have spoken of Fénelon's manners: his biographer speaks of his conversation. He says of it: "Adapted to the man, the hour, and the subject, it was grave, flexible, luminous, sublime, or playful, but always noble and

instructive. In his most unstudied flights there was something sweet, kind, and winning. None could leave, or deprive themselves of the charm of his society without wishing to return to it again. His conversation left that impression on the soul which his voice left on the ear, and his features in the eyes—a new, powerful, and indelible stamp, which could never be effaced, either from the mind, the senses, or the heart. Some men have been greater, none have been more adapted to humanity, and none have been swayed more by the power of the affections."

The minister should cultivate (*g*) simplicity of manner. Again let us return to Fénelon. How modest was his spirit! He said, "Those who are truly humble will be surprised to hear anything exalted of themselves. They are quiet, cheerful, obedient, watchful, fervent in spirit; they always take the lowest place, and consider every one superior to themselves; they are lenient to the faults of others in view of their own, and are very far from preferring themselves before any one." If all ministers cannot stoop so low as this, do they all share in this simple spirit, preferring lowness to exaltation? Do ministers assume nothing upon their being ministers? Dr. Chalmers, with all his intense love of politics, his Scotch sagacity, and his shrewd knowledge of men, had the simplicity of a little child—the simplicity of an entire absence of malice or vanity.

Simplicity.

(*h*) The repression of the spirit of envy. Tillotson said: "There is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of others." How different is this spirit of detraction and envy from that exhibited by Dr. Owen on the trial of John Bunyan, when he said, "Please your

Conquest of envy.

Majesty, could I possess that tinker's abilities for preaching, I would gladly relinquish all my learning."

Peaceableness.

(*i*) The cultivation of a peaceable spirit. Rom. 13 : 18, "If it be possible, as much as lieth in you, live peaceably with all men."

"And the servant of the Lord must not strive." Is there not a disputatious class of ministers? We do not refer to those who engage in manly discussion for the truth's sake : the Stoics had a saying, that even wise men might be at variance with each other in opinion ; and so, too, we might add, may good Christian men also differ ; but if a minister attempts to answer everything that is said to and about him, to oppose every petty assault upon him, to carry through every notion, fancy, or scheme, he will have his hands full. One's peaceableness should not, it is true, descend into acquiescence with actual injustice and wrong ; for the time may come when a minister should fight, if not for his own rights, yet for the rights of others.

Truthfulness.

(*j*) The cultivation of a spirit of entire truthfulness. Vinet quotes the example of the apostle Paul in this respect, whose tact at the same time in dealing with men no one would question. He says, "St. Paul deeply felt these truths. He testifies more than once that his conduct was without artifice (2 Cor. 4 : 2). It rejoices him to say that in him there was no yea and nay (2 Cor. 1 : 18). He ventures to rebuke an apostle who did not walk uprightly (Gal. 2 : 14)." It is a bad thing for a minister to acquire the reputation of general want of candor ; or of inaccuracy and looseness of statement ; or of being a man who decorates what he says ; or who regards victory more than truth ; or who breaks his engagements easily ; or who is culpably careless in small trusts ; or whose word is not entirely and abso-

lutely trustworthy. This saps, little by little, the tallest tower of ministerial reputation. While a minister's official hands are outwardly building up to heaven, his real character among men is secretly undermining his own work. He is the priest of Truth ; let him not only light her fires on sacred solemnities, but let him not suffer the sacred flame to go out, for an instant, upon the altar of his own heart. And bound up with truth is honesty. A high sense of honor even in the smallest matters, especially of a pecuniary nature, is becoming the minister of righteousness and truth. A too easy conscience in money matters, or a trickiness and slipperiness in common dealings of men with men, the suspicion of it, shows the want somewhere in a fineness and firmness of moral fibre, a lack of that unyielding spirit of honesty which can withstand the subtlest assault upon its integrity, to say nothing of the monstrous forms of business immorality which have of late startled even American recklessness ; and it is a good sign that public opinion is stiffening itself in regard to clerical character and honor in every-day affairs ; that nothing can be claimed for the profession that excepts it from all ordinary demands ; that it should get its clothes, and books, and board, and railroad fare no cheaper than men in other occupations ; and that even as other scholars, poor in this world's goods, have to struggle for their education, so students of theology should not, as a matter of course, expect extraordinary help and support, and should be thrown back more and more on their efforts at self-support. The sacred profession should be the manliest of all ; and the name of "charity student," beyond what is fair and reasonable, ought not to affix itself to this more than to any other class of students.

(*k*) The abhorrence of covetousness. How severe is

the reproof of the old prophets of this sin—Is. 56 : 10, 11, "His watchmen are blind; they are all ignorant, they are all dumb dogs; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." There is assuredly a true principle of self-interest, which, under proper restrictions, is right; but when this quality becomes inordinate, and grows into a selfish spirit which is continually on the watch for some advantage, some worldly gain, even in the sacred calling, it is the temper of one whom the New Testament terms "a hireling." This was the sin of Simon Magus, against whom the apostle flamed out in righteous indignation, saying, "Thy money perish with thee;" for his spirit of covetousness revealed a heart utterly opposed to the conception of the ministerial gift and work. The words of the apostle were especially addressed to the pastor: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith; but thou, O man of God, flee those things." "A bishop must not be given to filthy lucre;" and, hard as the saying is, a poor man (though not so much tempted to be so) can sometimes be equally covetous with a rich man; for it is not the fact of silver or gold, or property —good things in themselves—but the inward desire, the spiritual greed, which constitutes covetousness. The Pharisees were religious teachers, and strictly so, too, but it was said of them, that they were given to covetousness; and the covetous minister at this day will be drawn by this single passion into Pharisaism, both of doctrine and life; the leaven of the Pharisees will work in his whole nature, which is a deadly evil.

Abhorrence of covetousness.

The great guiding principle of a minister's life, in relation to his people, is the spirit of the apostle's words (2 Cor. 12 : 14), "I seek not yours, but you."

As the care of the poor falls especially upon the pastor, he should, to the extent of his ability, be a man of open hand, and should give the tone to the spirit of benevolence among his people, being first in all good works.

Yet the pastor is by no means called upon to be an improvident man ; he is to provide for his own ; he has a right to live by the altar which he serves, and he is worthy of his hire. He should insist upon having a regular and sufficient salary, one paid in good currency, and not in the uncertain generosity of individuals. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel ;" and the reasons for this are obvious : the work is a real work ; it is the labor of hand and brain as much as any other ; and it is not, too, without cost, for the minister must pay for his education, and he relinquishes the usual means of gain in order to devote himself to the ministry of the Word ; his position is an expensive one, and simple justice requires that he should be paid for his public services, like any other man who serves the public. The old Puritan idea of the Church's obligation toward its minister was a strict one ; thus the language of the Cambridge Platform is : "In case that congregations are defective in their contributions, the deacons are to call upon them to do their duty ; if their call sufficeth not, the church by her power is to require it of their members ; and when the Church through corruption of man doth not or cannot attain the end, the magistrate is to see that the ministry be duly provided for." If the Church should do its duty by the pastor, the pastor surely should set an example to the people in his spirit of

liberality, and show, as far as his means allow, both the nobility and the high privilege of giving ; and it is to the credit of the ministry that men of large hearts are found in it, who do all that they can, and more than they can, out of their commonly slender means, for the purposes of general charity and benevolence.

It must be said of Protestant ministers in continental Europe, that, as a general rule, both in town and country, they live very simply and plainly, and therefore, in this respect, like the primitive pastors and ministers. Calvin, it is related by his biographers, kept house for about two hundred and fifty francs a year. We have seen it stated, and can partly confirm it by personal observation, that the country Protestant ministers of Switzerland, France, and Germany frequently live in peasant cottages, with sanded floors, eating on boards without table-cloths, and sitting on bare wooden benches. Much of their living is obtained from their gardens, which they are accustomed to cultivate with their own hands. The very communion service used in their little parish churches sometimes consists of wooden plates and pewter cups. This may be a strongly drawn statement ; but we mention it because, it may be, that in our land, in these later times, we, or some of us, have erred in the other direction—in not preserving a sufficient simplicity of living ; and because the example of these ministers, who are, in many instances, university-educated men, and who yet choose to live like the humblest of their flocks, is a salutary and encouraging one to all. The writer recalls a visit made by him upon a good home missionary at the West, in whose humble house of three or four rooms, he sat at meal-time with one of the most beautiful family groups, consisting of father, mother, and nine children, that his eyes ever looked upon, handsome in features, of high

intellectual and moral cast, bright and cheerful withal, and was told by the good man that he had never had a salary above three hundred dollars a year; but he asked no one's pity, he had always had enough, and had eked out his slender salary by his bees; and he then exhibited with pride the thirty hives or more in the garden, while the bees buzzed harmlessly around in whirling clouds, as if they knew their friend and his friend. His only regret seemed to be that he had never had money enough to revisit his college at the East, and to meet his classmates at Commencement season. It was Goldsmith's country parson over again:

"And passing rich with forty pounds a year."

This, however, is not always the picture of the clergyman whose support is ampler as, it may be, his duties are more laborious and his field of labor wider, and demanding fuller and richer supplies. We believe, in every case, where the means allow, that good taste and refinement should be mingled with a simple and unostentatious method of domestic economy—uniting, as Wordsworth said, "plain living and high thinking."

Finally, the unselfish spirit should prevail in all the intercourse and relations of life; and one should be willing himself to suffer wrong rather than to exhibit selfishness toward others, as Pastor Harms said, "Better be the anvil than the hammer"—better take the hard blows one's self, than show a hard and exacting spirit toward other men.

SEC. 13. *Public Relations.*

The pastor of a Christian church does not belong merely to his own church, although his first duty is to it: he belongs also to the public. He is, in an eminent

degree, a public man, upon whom, especially in a formative state of society like ours, much grave responsibility of a public nature necessarily falls. Vinet, though a European, held large ideas of the universal character of the pastoral office, and thought that the Christian minister should be himself the type of a whole human life, even as Christian faith takes human life up and redeems it in every part and every function, and the entire man is made complete in Christ. The pastor should not shrink from these legitimate requirements of a public nature, when they do not interfere with more essential duties ; and he should strive, in obedience to the great law of love to our neighbor, not only to build up single souls in Christ, but the community, and the state itself, into a higher life—into the life of a true Christian state. Let the minister, then, learn to cherish comprehensive views of his relations to all men, though not to the neglect of his primary duties to his own people. Let him cultivate the power of following out the wider relations of moral principles to their practical results in the nation and in the world, studying the workings of ideas under the surface of society, and their effect upon the popular character ; discovering the true bearings of ideas, and having boldness to meet those ideas in their social and political, as well as their more strictly personal and spiritual aspects, to search them through in the light of human history, and of a true Christian philosophy. Let him not leave this field entirely open to the sway of false thinking, because it is not, in a narrow view of the case, precisely his own limited field of ministerial labor. He is to oppose error, and help to build broad and deep the foundations of a true, generous, and genial Christian civilization, wherein all the interests of the Christian Church are enshrined and conserved. If a minister surrenders

this grand idea of the public good, he is apt to become a commonplace and second-rate man—a kind of parish priest. "He often spoke with much bitterness of the growing belief in three sexes of humanity—men, women, and clergymen; but, for his part, he would not surrender his rightful share of interference in all the great human interests of his time."[1]

1. As the discussion of the moral government of God does not confine itself to the science of theology, but looks to the application of the principles of truth, justice, order, and love to every form of human life, society, and government, the minister should not confine his attention to the technically theological and metaphysical view of God's government, but should send his eye abroad to the actual condition of the world in its relations to the moral government of God, and ask where and how there may be, as far as human agency can effect it, improvement in the state of the world, or a better understanding and obedience of the great fundamental laws of society and government. It is, indeed, true that he who works in the realm of spirit—who labors to bring men into the kingdom and will of God—is doing the deepest work toward the general improvement of society and the world; but, in addition to that, direct efforts aimed at the prominent evils of society are called for from true men, and every moral and political reform should receive the minister's support, and at fit times from the pulpit; and he should give no unwilling, timid, or uncertain support. He should not cease maintaining a good cause, from the reason there may be men engaged in it with whom he cannot sympathize in strictly religious matters, or who

Human life, society, and government.

[1] Lord Houghton on Rev. Sydney Smith.

make moral reform and "social science" their religion. The heterodox Samaritan, who did a deed of charity to his neighbor, was approved above the orthodox Levite.

As the Christian pastor is a leader (ἡγούμενος) of men, he owes the state a more marked, prompt, and high-toned service than other men; and he should let it be known that he does, and does intentionally, carry his religion into his duties as a man and a citizen. The minister is to show what political atheism would be delighted to disprove—that Christianity is beautifully adapted to the highest state of civilization which can be attained, and is, in fact, the germinal principle of such a civilization.

Therefore the minister should, in a country like this, not be unmindful of the power of public opinion, and should seek to influence that opinion for good as far as he can, and to salt with truth the springs of influence, which go to vitalize the state as well as the individual.

Nevertheless, it is true that Christianity does not assume, as yet, the entire control of public affairs. It comes as an independent force into the world, and must work its way along with other forces, until, by the manifestation of its superiority and divinity, it obtains the mastery of affairs. Thus the minister of Christianity should be content to work patiently in a humble way, and should not be arrogant in asserting the claims of his religion. Christianity works from within outward, so that undeniably its prime method of progress is to bring the single soul, or will, into the dominion of the will of God, and by thus making it an agent of subduing other wills to God, acts as a hidden leaven in society and the world. The minister should not be a public man, and a leader of public opinion, and nothing else; his faith must be still in the secret, viewless, mighty power of God, operating in harmony with the truth; and he must rest on God as

the real reforming power in the world, and not lose heart or hope when a human theory of progress fails. God is more concerned to work righteousness and bring about the triumph of truth in the world than the best man is; and God should be the spring of our strength and effort in all genuine movements for the public good. A minister should under no circumstances become a demagogue who mounts upon a current of popular excitement to increase his personal popularity or power; for such a man pollutes his office, and is ruled by the people ultimately, instead of ruling them; or he is apt to make some enormous blunder, which reacts disastrously upon his own reputation and good influence. A minister should keep these public questions subordinate to truth and higher spiritual interests, and people should not get the idea that he is more interested in such public questions than in those higher questions of truth and duty that lie behind them—in fact, in the gospel. He should strive to infuse the new spirit of the gospel into human society, and it should be for this purpose, and this purpose alone, that he descends into the arena of public affairs. He is the friend of humanity; he is to preach Christ in his vast and varied relations to human law and life, and, like the prophet of old, he is to pursue wrong fearlessly in high places and low, to tear away its mask, and to set forth the right as clear as the sun.

2. As the interests of religion and education go together; as true knowledge is the knowledge of the truth, and springs from God; and as faith itself, up to a certain point, is constantly turning into knowledge; therefore it is the responsibility of the Christian minister to set Christ in the heart of the educational as well as the spiritual world, as "the light of the world." There is a ceaseless struggle

Education and literature.

going on here. There is a powerful element in the world, and in our land, opposed to the supernatural claims of the Christian faith, whose effort is to obtain control of every source of influence, and especially of that immense spring of power which is comprehended in the education of the land; for men well know that they who educate the nation govern the nation. The minister of the higher light and truth should not slumber at his post; and though pressed for time, he should not shun positions which yield him opportunity to exert some shaping influence upon public education.

Under this theme we might speak of a minister's connection with the press and the general world of letters, which we have done in another relation, and which is an unlimited field of public influence. A minister should, in some part of his life, expect to do good through his pen, even if it may be outside of the field of theological literature. If he has any peculiar intellectual taste, whether for literature or science, should he leave it uncultivated? Some ministers have been successful in the field of science, and sovereigns in the realm of literature. Not only such great men as Jeremy Taylor, Robert Hall, Dr. Chalmers, Dr. Arnold, will preach through their writings to all coming time, but many of our living American ministers are doing much to infuse a better spirit into the courses of literature, and are writing good books on subjects of pith and moment. After the first strain of his professional duties is passed a minister may be called upon to write for the public; only let him guard against the passion of seeing himself in print. "Never," said Leigh Hunt, "draw up the curtain until you feel pretty certain that you have something to show in the window."

3. Artistic, industrial, and agricultural interests—

everything, in fact, that improves and humanizes and beautifies society—should not lie altogether outside of a Christian pastor's attention and sympathy. He should do his share—and it is a large one—to form a society in which all the faculties, activities, and affections of men may be developed from the central principle of the love of God through the regenerating power of Christ's spirit, so that, in some faint degree, the society of earth may resemble the society of heaven.

Art, industry, and agriculture.

PART FOURTH.

THE PASTOR IN HIS RELATIONS TO PUBLIC WORSHIP.

SEC. 14. *Theory and Form of Public Worship.*

PUBLIC worship has reference to the stated and regular service of God, or the external religious cultus where the whole congregation of Christian people are brought together for the solemn praise and worship of God. Public worship, as the combined worship of individual hearts, necessarily takes on a more formal method than the freer forms of private devotion; and the duties and functions of the Christian ministry are so intimately entwined with this that it is necessary to discuss this subject with some little care. The minister, is the προεστώς, or the presiding officer, in the service of public worship, a most interesting department of the ministerial function, and involving the possession and manifestation of many great qualities of mind and heart. In this united uplifting of the souls of men, borne on by the impulse of sympathy and gathering force and fire by the spiritual enthusiasm of combined awe and adoration to the common Father of spirits, he only whose heart is great and pure enough to tend the sacrificial flame can

Necessity and nature of public worship.

minister as a priest acceptably at this altar. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

1. There is a necessity in our nature to express religious feelings in some outward manner; to manifest, in some appropriate external form, the sentiment of reverence and adoration toward God. This principle of representation, united with the social element in man, which impels him to a fellowship with others even in his most devotional acts, leads to public worship. Worship is not precisely religion itself, but it is the expression of the religious sentiment in an act that comprehends the offering up of the whole man—body, soul, and spirit—to God, all parts of our complex nature entering into this act, and all of them being fitly represented in the great common act of public worship. Thus the bodily nature is represented by the actual presence in the house of God, by the attitude of devotion, and by the outward ordinance which appeals to the bodily eye and sense, and this is that symbolic element in worship to which belong the external form and method of devotion.

There is also the emotional part of the nature, which enters profoundly into public worship, the rendering up of the spiritual sensibilities and affections to God, the expressing of itself in the penitential confession, the sacred lyric, and the adoring prayer: this forms the purely liturgical element in worship—that which is vitally essential to its life and fervor. "Prayer is the soul of Christian worship, as it is the source of Christian life. It springs up freely, as does the word of edification. It originally contained no admixture of any formal element, and there is not a word in the whole of the New Testament

in support of the idea that even the Lord's Prayer was repeated as a sacred formula." [1] But genuine feeling is the soul of worship, and, above all, the feeling of dependent trust and affectionate devotion toward God, the true "*sursum corda*" of the primitive Church. We can, indeed, think of many other things which come into, and must come into, Christian worshp ; but if the *heart* is wanting, all is wanting. The intellect and conscience, it is true, enter largely into Christian worship ; but worship, in its inmost sense, is not intellectual instruction, nor is it the active operation, at the time, of the moral sense—*i.e.*, doing acts of duty or benevolence—but it is the lifting up of the heart to God in humble, penitent, joyful adoration. It is the expression of the love and the willing service of God, and of readiness and yearning to receive spiritual gifts from him. The heart of the worshipper must be brought into this fit state to receive blessings from God. It should be in a receptive as well as active state ; indeed, it might be, in part, in a purely passive condition—one of love, faith, trust ; one able to receive as well as to give.

And, again, the intellectual, or the rational nature, including both the conscience and will, has its appropriate place in the solemn act of public worship : this is the didactic element that leads the soul into truth, and builds it up in the spirit and life of Christ. Vinet, quoting from Harms, says that "preaching is only an accidental adjunct of worship, not an integral part of it." We cannot agree to this theory, and we should prefer to take the larger view of worship which has already been given, and which implies the engaging of all the faculties and powers of the being, rational and moral as well as

[1] De Pressensé's "Early Years of Christianity."

emotional, in the one comprehensive act of consecration and praise to God. Protestants rightly view preaching the Word as a main part of Christian worship, and Protestants should not, therefore, lose sight of the fact that preaching is worship ; that God, and not the human preacher, is the great end of preaching ; that preaching itself is but a part of the praise of God. Preaching, as an element of public worship, however, is a thing very different from the popular address or lecture upon any ethical theme, useful as it may be. Preaching has certain features which constitute its proper relations to the worship of God's house, which make it also an act of praise, and which do not permit it to stand isolated as a mere effort of the human mind, or a pure expression of thought. True worship is, indeed, the edifying or building up of the people in all Christian faith and godliness ; but it does this by leading them to God in prayer, song, reading the Scriptures, and preaching ; by developing the divine life, the real Christian feeling, the true spirit of Christian love that is in the people. It is bringing out this consciousness of the life of God and Christ that exists in the souls of the congregation, giving expression to this, uniting and guiding and deepening it, and thus warming into new growth and activity every power and quality of the Christian life.

True worship makes better Christians, purer, more self-sacrificing, and courageous workers in all good things, because the heart has been kindled by contact with the heart of Christ. In the same way, preaching to save the souls of the impenitent finds its highest impulse in the praise and glory of God, that those darkened and silent spirits may, by the renewing spirit of Christ given to them, break their chains of sin and join in the universal song of praise that goes up from holy hearts to the

blessed Lord and Redeemer of our nature. This deep inter-relation of preaching to the whole idea of divine worship is, we think, a very important one, and settles many questions in regard to the subject-matter, style, length, manner, and entire character of the sermon in the public services of the sanctuary.

Lastly, and above all, the more purely spiritual element should not be wanting. This is the drawing out of the highest nature of man in the adoration of God, raising man to a participation with God in spiritual things, and promoting a real and present union with Christ. This is that inner soul-element which constitutes true spiritual worship, as contradistinguished from all merely human, formal, ritual, and external worship; which, in fine, fulfils the words of the Saviour when he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." This is the worship which Christ himself and his disciples rendered to the Father of all mercies, and which now, in the name and through the faith of the Son of God, and inspired by the Spirit, is rendered by true believers, the world over, to the God and Father of our Lord Jesus Christ. This conception of public worship which has been set forth, which summons the varied nature of man to a high and joyful act of praise, and consecrates his entire being, body and soul, as a reasonable offering to God, meets, we believe, the highest Christian consciousness, as we find it developed in the New Testament, and in the history and worship of the Christian Church.

None of the elements which have been mentioned should be wanting in the great common act of public worship; all should have their proper place, and the loss of even one of them would seriously impair the unity, beauty, and truth of their worship. Without the out-

ward form of devotion we run into the subjective and inexpressive idea of worship, which tends to degenerate into no-worship and evaporates in silence and nonentity. In the absence of the emotional or more purely devotional element, the worship becomes lifelessly formal or fatally rationalistic, for the external form is meaningless without the spirit which gives it life; so that if a man goes to church with the sole idea of gaining instruction, of having doubtful points cleared up, and he obtains no new light on the dark things of truth, he might very well say, "It would be as well for me to stay at home; I have books written by master minds; I get no food here." Yet if, on the other hand, the didactic element were taken away, the worship would sink into bald ritualism; not a ray of the divine intelligence would shine through it, it would be love without knowledge, and, for all power to help a soul to rise to God, it would be "as sounding brass or a tinkling cymbal."

2. We have thus endeavored to set forth the general theory of public worship; let us now look for a moment at its actual form and expression. This outward form, where it does not embrace actual error, is, we hold, left substantially to the choice and regulation of the Church; therefore we think it profitable to inquire into all legitimate sources of power, interest, fervor, and truth in public worship.

Form of public worship.

There can be no doubt that the more spiritual the church the less need it has of outward forms of worship; yet even that principle cannot be carried too far, for in heaven, where it is supposed that forms will not be needed, there is represented to be something like form, harmony, and communion in worship. The four and twenty elders give praise to the Lord God Almighty; the hundred and forty and four thousand sing the new

song, and the harpers join with them ; there is a definite theme of praise, and a definite number who sing and praise together. Now, if this is an image given us of the praise and worship of heaven, it would seem as if some form were needed for those who still possess human bodies, associations, and sympathies, and who are creatures with human limitations of time and place.

The great question, then, is—and the pastor, who is the leader of the worship, is especially interested in it—How much of outward form is required in the public worship of God ?

The general testimony of the New Testament is assuredly in favor of simple forms of worship—of the simplest framework necessary to sustain the tender plants of devotion, lest they be trampled in the mire of common things. But, still, in the New Testament itself there is evidence of a considerable variety in the matter of form, and the whole subject of public worship was evidently left pretty much to the needs and will of the churches, or of those who presided over them, and to the exigencies of the historical development of the Church of God on earth. But toward the close of the apostolic period, we have the fact clearly developed that there was something like a regularly organized public service of God, consisting of distinct parts, as in our public service at this day ; and special directions are given in the later Epistles respecting the order of the exercises, the whole course of public worship, and the conduct of the persons engaged in it. In the writings, both sacred and profane, immediately succeeding the apostolic age, the same fact is confirmed, down to the period when form usurped the place of spirit, and worship became a corrupt externalism. But we will not go over the historical ground ; we would only say a word here in regard to the

Lord's Supper, which has been sometimes thought to be the historic germ of Christian public worship. This, we think, can hardly be so; for there is strong proof that when the Lord's Supper was celebrated every time Christians met together, and every day by the church of Jerusalem, it was then connected with the "Agapæ" or "Feasts of Love," and was not, therefore, strictly to be considered as forming a part of divine worship; but it was rather a feast of Christian love and friendship, in which Christ formed one—a simple continuation of the first supper, only it recognized Christ in a more formal manner, as the real bond of love and fellowship. We do not think that any argument can be drawn from this that the Lord's Supper ought to be looked upon as the originating cause of Christian worship, or that it should be celebrated every Sunday. "The Lord's Supper could not then have any possible analogy with a sacrifice. It was not kept distinct at this period from an ordinary meal; it was the conclusion of ordinary meals, as it had been the conclusion of the Passover Feast. The commemoration of Redemption took place every time that Christians gathered around the family table. St. Luke says positively that it was observed from house to house."[1] The historian Cave, it is true, takes the ground that the growing laxity in celebrating the Lord's Supper, first every Sabbath, then every month, then every two months, is evidence of the decline of faith in the primitive Church; but even in Justin Martyr's day we find that the Lord's Supper was already separated from the "Feasts of Love," and did not, therefore, form the direct object or occasion of every assemblage of Christians, whether for social purposes or public worship.

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[1] De Pressensé's "Early Christianity," p. 52.

This idea, however, seized upon by the Romish Church, of clustering everything about the Eucharist, has led to the Romish Mass, and, in fact, to the whole vast system and structure of the Roman Catholic Church. The Lord's Supper is, undoubtedly, the highest and tenderest act of Christian public worship ; but it is not the only, nor even the seminal, act of all Christian public worship, nor do we believe that our Lord would wish it to be so regarded.

Some kind of formal worship is, then, to be regarded as necessary ; for even Quakers admit this by their coming together in regular places of solemn assembly, and every Christian body or denomination has its regular form of public worship, just as truly as the Roman Catholics have theirs. The unliturgical worship is as much a form as any other, only a much simpler form ; and in many instances such worship has come to have fixed forms of words, though taken from the Bible, as in the benedictions, the formulas for baptism, and the Lord's Supper. There is, indeed, a strong tendency in the very prayers to run into set forms of words, showing that there is a certain undercurrent toward permanent methods of expression and forms even in the freest systems of public worship.

The question next arises, What kind of formal worship (humanly speaking) is best adapted to meet the true ends of worship ; to produce, sustain, and develop the spirit of praise, the spirit of service, and the feeling of true devotion and adoration ?

To answer this question at all would lead us to discuss, however briefly, the topic of Liturgics.

Liturgics (from λεῖτος and ἔργον), signifying the theory and office of public ministration, when applied to Christian worship—means those principles that regulate

the order of sacred service in the Church. "Thus in ecclesiastical usage, not only the bishops and presbyters, but also the deacons, very soon received the name of liturges, and the name of liturgy was conferred upon every public sacred action of the Church, specially those that had reference to the celebration of Holy Communion. During and after the Middle Ages in particular, by the term liturgy was understood the description of the order in which the public worship took place. Originating in various regions, and modified in accordance with the practice of different peoples, there arose, at a period still comparatively early, besides the Roman, also the Ambrosian, the Mozarabic, the Gallican liturgy in the Western Church; while in the East that of James, of Basil, of Chrysostom, and others, enjoyed peculiar distinction. The Protestant churches likewise have their Liturgies, called also Agenda, in which the regularly recurring portions of the service are comprehended, in distinction from the word delivered freely. Thus by liturgical writings we understand those which contain official churchly precepts with regard to the public worship. Liturgical actions are such as the president of the congregation performs definitely in his character as conductor of the public worship."[1]

Liturgics.

The matter of Liturgics may be made too much of, as in the very High Church, where religion is comprehended and concentrated in its forms, or made too little of, as in those bodies where regulated uniformity of expression in worship is disregarded, or public worship itself is disesteemed.

But has Liturgics any principles upon which a Christian form of public worship can be reared?

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[1] Van Oosterzee's "Prac. Theol.," p. 346.

Liturgical principles.

These principles, if there be such, can be gathered objectively from the history of the Church, and subjectively from the Christian consciousness of believers, and of him, in especial, who is the constituted leader of public service—the pastor.

While the testimony of Scripture and of ecclesiastical history leads us to suppose that the form of public worship was not arbitrarily prescribed, but was left to the free development of the Spirit in different ages, the human as well as the divine element coming into them, as in the Patriarchal, the Mosaic, the Apostolic, the Catholic, and the Protestant ages, yet certain principles belonging to the nature of faith and the constitution of the mind ran underneath all, or at least formed the basis upon which all true worship must rest, and which have been more or less perfectly expressed in the past, so that in any reform of public Christian worship these principles should enter, developing the present from the past and its devotional life. Who would care for a liturgy which did not find a place for the Psalms of David; and the spiritual songs and creed of the apostles; and the *Te Deum*, the *Gloria in Excelsis*, and the Latin hymns which rang through the basilicas of the Middle Ages; and the hymns of Luther; and the Litany of the English Church; and the prayers that sprang like flames of fire from the burdened souls of the persecuted Huguenots and the Puritans? Let no one or no one church presumptuously suppose that it can originate *de novo* a liturgy which shall satisfy the wants of believers who are heirs of all the centuries of faith, in whose veins runs the blood of the old confessors, and to whom assuredly belongs the consecrated past, as well as the living present, of the Church's history. There are a few simple principles of Christian worship that, at a glance, are seen to be fundamental and almost axiomatic.

(1) Public worship in its source and object must be divine. It must be truly the worship of the Most High. This seems to be the simplest of principles; but worship that is wholly subjective and impressional, that is confined to the worshipper in its active or reactive influence, that reaches no higher in its aim than the gratification or exaltation of the human, and does not satisfy the want of union with the divine, that does not, in fine, reach God and worship God, infringes this principle. Let it be ever so homely or ever so elaborate, if it is not the praise and service of God, it is no worship. Worship is the ladder of Bethel that reaches heaven. It adores and lays hold of that which is infinitely above the worshipper, and meets the deep needs and desires of souls in their yearnings for God, and for communion with the Father of all spirits.

(2) Public worship must have the spirit beneath the form. Whatever the form be, the living spirit of devotion should glow beneath.

"Thou prayest not, save when within thy soul thou prayest."

It is the soul alone that prays, praises, confesses, and adores, and without it the words of the prayer are little better than a charm which floats on the air and dies into silence more profound than that which follows the voices of irrational creatures that cry unto the Lord for food and he heareth them. It is the soul, and the soul alone that prays, praises, confesses, and adores. The form without the spirit is dead.

(3) Public worship must embody Christian faith in order to be Christian worship. Deistic and Pantheistic prayers, as were the prayers of Æschylus and the Vedas, are sublime, but they are not Christian. The offering of the Christian temple is the pure sacrifice of Christ; and

its altar of offering is the spiritual faith built on him, and on his love, his name, and his righteous intercession.

(4) Public worship should embody the devotional life, and, as far as possible, the devotional forms of the historic past of the Church. These, as has been said, are not the heritage of one branch of the Church more than of another: they are a common inheritance of true believers.

(5) Public worship should be orderly. Order is not only a natural but a spiritual principle. While we continue to be imperfect and semi-sensual beings, there should be, surely, for such imperfect creatures, the orderly and invariable element in worship; and even with perfect spiritual beings in heaven there seems to be the grand law of order. This is the same principle that manifests itself even in the simple forms of the regular recurrence of the "Lord's day," the periodic celebration of the Lord's Supper, the repetition of the formal order of service, whatever it may be, and in the rehearsing of the doxology and the benediction. Liturgical churches have certainly appreciated this simple law of our mental being—order, uniformity—and made more of it than other churches do. Their form of worship is a fixed quantity. Might not other churches also make more use of this important principle? Might they not avail themselves more than they do of the rich treasures of what is old—of praise, prayer, and song, gathered through the centuries of the Church's history—and not have the desire so strongly, and often so painfully, excited, to produce what is new and varied at every service? There should be in every form of worship, however simple, some permanent basis; something of the old, of the familiar, of the invariable; some worn pathway for the feet of worshippers to tread in.

(6) Public worship should be free. The great principle of freedom, or spontaneity, which is the peculiar glory and beauty of the unliturgic form of worship, is an essential element of true worship. It is a chief source of its life and power. Where there is no freedom of intercourse with God, no individuality of thought or desire, no opportunity for the expression of present want, sorrow, temptation, thankfulness, then how can there be living truth in worship, or real communion established between God and the soul?

(7) Public worship must be united worship. The principle of union, or communion—in a word, the social principle—cannot for a moment be lost sight of in the great common act of public worship. When we worship by ourselves, the more solitary we are, the better; and we should "shut to the door" and be alone with "our Father which seeth in secret;" but when a multitude worship together in the common name of Christ, the principle of individualism should merge itself into the higher principle of Christian love and communion. All that tends to unite many hearts in one act, to make them flow together in one devotional channel, aids true worship. It is here, perhaps, that the greatest want of the unliturgic form of worship is sometimes felt; for even in the sanctuary of a common Lord worshippers are apt to remain too independent of each other, too individual, too much broken up into separate fragments. One member remains unpenetrated by the feeling which glows in the heart of his next neighbor, and the whole mass is not sufficiently fused together and made one.

The public religious services of such bodies of sincere believers are generally interesting and profitable in a rational point of view, but frequently they are cold, and apparently undevotional. It is often the idea of the

knowledge of God, rather than of the love of God, or of one another. It is the idea of edification rather than that of praise. We are not saying that there is not as much of pure devotion in this worship as in that of any other body of Christian believers ; but we are noticing what might be called some deficiencies, in order to draw the thought and attention of those who are coming on the stage, as Christian pastors, to this important subject, and to the remedy of these deficiencies, if remedy there is to be found. Vinet says, "As for us, our worship is too much a confession of faith—a discourse ; everything is articulate, everything is precise, everything explains itself. The effect of this tendency has gone so far as to determine the idea we have formed of temples. We regard temples as a place for hearing. We go to them to hear some one speak." [1] He says again, "Preaching has its place under the gospel, but it does not suffocate worship. Our word is a prism which decomposes the light." [2] He means by this, we suppose, that preaching is analytic, and addressed principally to the intellect ; whereas he would have more of simplicity of feeling, contemplation, and trust, in worship. As to the worship of the primitive Church, Vinet says, "It seems to have been a medium between preaching and devotion. We see in it nothing of the anxious precision of a confession of faith, nothing of the profusion of rites of the Romish Church." [3] These quotations show that in the worship of the reformed Swiss and French churches something of the same want is evidently experienced. This is a profoundly practical question, for the churches of New England are suffering from the fact that men of culture and of undoubted piety sometimes declare that their

[1] "Pas. Theol.," p. 180. [2] Ib., p. 182. [3] Ib., p. 181.

sympathies and tastes are not wholly met by this form of worship, and hence they feel that they cannot develop themselves or their spiritual life with perfect freedom within the system. It is easy to say, in regard to such, "Let them go;" but all kinds of minds should be considered, and their wants, as far as possible, kindly appreciated. The whole nature of man should be satisfied both in his worship and in his religion.

It is possible, we think, for one denomination of worshippers to profit from whatever of good there is in other forms of worship, even the most diverse from its own, without losing its distinctive characteristics, or believing, with Dr. South, that there is but one prayer lacking in the Book of Common Prayer; and that is, that the Prayer Book should continue to be used in public worship forever!

It is sometimes said, and oftener, perhaps, thought, that there can be little of true worship under liturgical forms, because they are nothing but forms; yet devout members of liturgical evangelical churches can doubtless maintain the genuine attractions of that form of worship —that their liturgy is fitted to meet the religious sympathies of all classes of worshippers, as presenting an embodiment of the great truths of the Christian faith, such as the incarnation, the atonement, the resurrection, repentance, forgiveness—which hold up those truths plainly to the view of all so as to enkindle religious feelings; and that in the regular recurrence of these words of faith, and of petitions for common wants, both temporal and spiritual, there is devotional power. Here is the law of uniformity of which we have spoken. We talk of how touching are old hymns, and of the influence of familiar words of the Bible, and of the moving nature of old scenes and places; and in the same way devout feeling

runs along more easily in familiar words of prayer and praise. Thus, although there is no strong evidence to prove that there was a liturgical element in the primitive Christian worship, and even the Lord's Prayer was not to be repeated as a sacred formula, yet order of worship is a scriptural requisition, and should have a certain permanency for the greatest spiritual impression.

We are of the opinion that in governmental establishments, military and civil, and large educational institutions, like universities, colleges, and public schools, a liturgy combined with what is free in form would be desirable, and would be an improvement over the entirely spontaneous and unliturgical method, as calculated to promote more interest in public worship and to increase and deepen its devotional spirit. It would have, too, an educational influence in building up the habit of reverential and orderly religious thought.

Then there is the social element in worship—the diffusion of the social principle—which gives all something to do, by uniting all the congregation in the responses and singing. We have no doubt that many pious minds do more readily worship God in the channels of liturgical forms when they have been educated from childhood in them, than *they* could in any simpler mode. We are also equally open to see the deficiencies of those methods of worship. The liturgical part of the service is usually too long, especially in the English Church, where, in the morning, there are, as it were, three services in one. That does not allow time for the faithful preaching of the Word. It thrusts it into a corner. It makes it a subordinate thing. Then, too, the absence of the spontaneous element is an almost fatal defect. This gives little opportunity for spiritual growth, for the expression of new truth or fresh feeling, and for the satis-

fying of the present emergency. It fixes the mind on the past—on the faith of the founders of the Church, or of the makers of the liturgy. It tends to narrow the religious life, and to lead it to feel the want of no more religion than can be found in the forms of prayer. And there is, above all, the temptation to rest in the written form, and to think that when the prescribed words of devotion are uttered, and the service gone through with, one has truly worshipped, and the duty is accomplished —that one has done his devotions. As a matter of taste, also, while the responses and chants are extremely devotional, and have, moreover, the authority of great antiquity (even Justin Martyr speaks of an ancient litany being responded to by the people), the practice of alternate readings of the Scriptures is rather unprofitable and confusing; nevertheless, may not all kinds of Christian disciples at least study with profit liturgical forms of worship for propriety, dignity, solemnity, the rich flavor of antiquity, and the social element?

How to increase the life and fervor of public worship.

3. We have not the space here to treat *in extenso* the actual question as to the best methods of increasing the life, interest, and fervor of worship and of supplying its more marked deficiencies. All churches have felt the same difficulties; and some efforts have been made to meet them. Here and there, for example, a Presbyterian church has introduced a liturgical form; and it might consistently do so, for the Presbyterian worship was, at one time, liturgical; the Prayer Book of Edward VI. was anciently used in Scotland, and by John Knox himself, with some modifications permitted by Archbishop Cranmer; and at the time of the Restoration, leading Presbyterian divines—among them Richard Baxter—presented an address to the throne, to

the purport that they were satisfied that a liturgy might be used, if it were conformable to the Word of God, and were not too rigorously imposed. This was assented to, and an equal number of Presbyterians and Episcopalians were appointed to consider the matter; and the Prayer Book, as amended at that time, actually passed the English Parliament, and came very near being adopted by the Presbyterian Church in England, and afterward in America.

Something similar to a liturgy has likewise been introduced into many unliturgical denominations in this country and in England; but although these churches would have perfect liberty to adopt a liturgy if they chose to do so, yet it must be said that, historically speaking, a written and prescribed liturgy seems to be opposed to the original form and spirit of such churches.

In Elizabeth's reign, the worship as well as the polity of the Church, of all bodies of the Church, even of the Puritan body at that time, was liturgical. The original Puritans, though opposed to Popish rites and ceremonies, were not opposed to prescribed forms of public prayer. The ground they took was this, as set forth in these formal objections to the English Established Church (Neal's "History of the Puritans," Part I. p. 106): "Fifthly, Though they did not dispute the lawfulness of set forms of prayer, provided a due liberty was allowed for prayers of their own composure before and after sermon, yet they disliked some things in the public liturgy established by law; as the frequent repetition of the Lord's Prayer, the interruption of the prayers by the frequent responses of the people, which, in some places, seem to be little better than vain repetitions, and are practised by no other Protestant church in the world;" and also (Part I. p. 122) in the apology of two prominent

Puritan divines, who were imprisoned for nonconformity. "Concerning public worship, we hold that there ought to be places appointed for this purpose, and that there may be a prescript form of prayer and service in the known tongue, because all have not the gift of prayer; but we would not have it patched out of the Pope's prescriptions; but be the form of prayer never so good, we affirm that ministers may not think themselves discharged when they have said it over, for they are not sent to say service, but to preach deliverance through Christ: preaching, therefore, must not be thrust out of doors for reading. Neither ought ministers so to be tied to a prescript form of prayer that at all times he must be bound, of necessity, to use it; for who can draw a form of prayer necessary for all times, and fit for all congregations? We deny not that there be various manners of prayers, but we must take heed that they be not long and tedious; wherefore preaching, as it is the chief part of a minister's office, so all other things must give place to it."

Those who broke off from the great English Puritan body, who were "the Puritans of the Puritans," and from whom we in New England were descended, went, as it seems to us, farther than this, and made a point on this very matter of using prescribed forms of prayer, although we do not find it laid down in so many words in any definite formula or standard of the New England churches.

The historian Neal says (Part IV. p. 492), "Their method of public worship in Holland was the same with other Protestants: they read the Scriptures of the Old and New Testaments in their assemblies, and expounded them on proper occasions; they offered up public and solemn prayers for kings and all in authority; and though they did not approve of a prescribed form, they admitted

that public prayer in their assemblies ought to be framed by the meditation and study of their ministers, as well as their sermons." The distinguished minister Barrowes argued eloquently against set forms of prayer; and this same Henry Barrowes and John Greenwood, Cambridge graduates and conspicuous men in their own bodies, were imprisoned on the specific charge of opposition to the Prayer Book as a form of public worship.

Cotton Mather, in his "Ratio Disciplinæ" (p. 46–52), says, "The New England churches have no liturgy composed for them, much less imposed upon them; our Saviour and his apostles never provided any prayer book but the Bible for us. The first planters hoped that the second coming of our Saviour will arrive before there will be received among them any *liber officialis* (book of authority) but the sacred Scriptures." John Cotton also reasoned against liturgies, or "stinted and set forms of prayer."

Early New England Puritan churches acted on the principle that everything that was not required by the Scriptures was in the nature of "will-worship," as they termed it. They undoubtedly carried that too far; but it goes to show what the primitive doctrine really was. Those who live now are not bound rigidly to carry out to the letter all the ideas and usages of the fathers, since they were but men; but can these churches adopt an essentially liturgical form of worship, and remain true historical New England Christians? The Puritan Church system was, in its origin, a protest against human prescription and formalism in religious things, and it had no written form of worship any more than it had a written creed or church polity; and whatever written forms it now has are merely the collected memorials and precedents of the usages of the churches. It is, in spirit, an

entirely free system, and no written form in any particular, not even one forbidding liturgical worship, can be pointed out as ruling over the freedom of the churches. It would seem, then, that we must come unavoidably to these general conclusions : that the New England form of worship, simple as it is, is a true historic cultus ; also, that, as nothing human is perfect, this form of worship, like others, may, in some respects, be incomplete ; may lack some subordinate elements of power ; may still be open, here and there, to improvement, or, at least, to development, without at the same time losing its distinctive ecclesiastical characteristics.

And the final question then comes : Is there no way, in harmony with its own history and spirit, by which the unliturgic system of worship may supply its deficiencies, enrich its barrenness, round out and complete its simple ritual, give unity, fulness, and vitality to its public worship of God, not in an æsthetic sense merely, or as lending outward attractiveness, but as affording a true medium to the spiritual devotion of the people? In other words, the question is, whether, in an essentially unliturgical form of worship, .the elements of power, truth, and beauty, that a liturgical form may possess, cannot be equally secured, and the evils which are wrapped up in a prescribed form be, at the same time, avoided? This is the interesting and difficult question, which—in the presence of an advancing civilization, of a more general cultivation of the æsthetic sense, of the power of the human element, which is making itself more and more felt in religious things, of the lowering of the high tone of primitive piety, or its assuming of other phases that are apparently a decay of the highest spiritual life—the churches of New England and the West are to meet and work out.

We believe that improvements will be made, if made at all, in this form of worship, not by hastily introduced novelties which obtain no general introduction into the churches, but by changes that come from the development of true liturgical principles, and that rest on enlarged ideas of religious wants in worship. Without being able here to enter into this wide question, we would offer one or two simple suggestions, having reference chiefly to pastors, which might, in the mean time, go a little way to supply defects, and to fill up some of the felt deficiencies of worship.

(1) Pastors, in whose hands the public devotions are so exclusively left, should receive a more thorough liturgical preparation, and should diligently cultivate themselves in that respect. The culture of the spirit of devotion, and of the gift of fit expression in prayer, is a necessary part of a minister's qualifications, as a leader of public prayer. He should deeply meditate upon the best forms of public prayer. He should study the past. He should study the oldest liturgies of the Church. He should avail himself of them, and endeavor to catch something of their earnest spirit. He should endeavor to infuse more of the rich devotional element into all the public service of God. He should feel himself to be simply a minister, an aider of the people in religious things, keeping to himself his individualities, and striving to have the spiritual element, the divine element, predominate in the public services. In the wording of his prayer, the choice and reading of hymns, the selections from Scripture, the general oversight of the church music, and in all things relating to the more strictly devotional part of the service, he should make a careful preparation, full as much so as for his sermon. He may thus form a liturgy that shall combine order with freedom, simplicity with fervor.

(2) The cultivation of a reverential spirit in the people. The inward spirit of devotion is the principal thing; but whatever tends to increase this spirit should be carefully regarded, especially among young people. Even the outward form of devotion in the house of God; the guarding against all irreverent acts or looks; the devout attention given to all parts of public service; the idea manifesting itself in every way that it is a great thing to come into the presence of God, and worship him; the respect shown to holy things—even these external matters should be duly cared for.

There should be more attention paid by the congregation to a uniform reverent posture in the house of God, all standing (as was the ancient Christian custom on Sunday) during prayer, or else all actually kneeling or bowing, and the avoidance of all indecent haste in concluding any service, and in leaving the sanctuary. In connection with this, a pure and sanctified taste in all that relates to the house of God itself which should be made as beautiful as it can be in the boundaries of a just æsthetic sentiment, should not be considered as useless. Worship is not, indeed, one of the fine arts, any more than preaching or religion is, but worship should clothe itself in the most appropriate and beautiful forms.

(3) The cultivation of the social principle in worship. Everything that has a tendency to increase the social spirit, and to produce real Christian communion, should be promoted; and perhaps nothing is more potent than music —than diffusive singing—to bring souls into harmony. The responsive reading of the Psalms, as constituting the most ancient scriptural liturgy, is to be commended for the purpose of harmonizing the congregation in worship —of giving them a part to perform in the service, and of awakening a deeper glow of devotional feeling.

There may be also the judicious introduction of chorals, anthems, the chanting of the *Te Deum*, and above all the chanting of the Psalms, to increase the legitimate attractions of public worship and the spirit of devotion. The responsive chanting of the Old Testament Psalms we should far prefer to the alternate reading of them ; and if this should lead to a more elaborate but still scriptural liturgy, or to the adoption of the liturgy of the English Book of Common Prayer, or of the Lutheran service, with some modifications, and combining this with the free element, it would not be displeasing to the judgment and taste of many good Christian people.

(4) The reading, as in the primitive Church, of more, and of the more devotional portions, of the Bible—of the Psalms, and the prophets, and the spiritual parts of the Old Testament ; and added to this the practice of a more simple and spiritual style of preaching, filled with the spirit of Christ, so that this may be also a devotional part of public worship—that it may have for its end to awaken in the soul the supreme affection for God.

(5) The revival of pure faith, the baptism of the Holy Ghost and of fire, which would bring into our churches a new spirit of consecration, of joy in the worship of God, of delight in his praise.[1]

SEC. 15. *The Lord's Day.*

Worship, whether of a private or social nature, is not only a human instinct manifested in all ages among pagans and Christians, but it is an act enjoined by divine command. The public worship of God is a divine institution required to be observed under many express

[1] On the subject of Christian worship in the first century, see De Pressensé's "Early Christianity," p. 361 *seq.*

forms in the Old Dispensation as well as implicitly in the New, where the common prayer of believers in the name of Christ is accompanied by the common gift of the Spirit suffusing hearts with new life and love. Public worship chiefly embodies itself in the worship of the "Lord's day," when it is not a parenthetical but an orderly act, forming a great department of the Christian pastor's duties, a central point about which his thoughts and labors revolve; and we would therefore endeavor, in what is said, not to weaken but to strengthen the right consideration of the day, to aid in the true conception and observance of the "Lord's day." The subject is, in some respects, hard to treat theoretically (as every one knows who has studied it), though practically not so, at least to the man of spiritual mind. Any theory that we may adopt is open to objections, either from the Old Testament or the New Testament point of view; but we wish, above all, to come at the apostolic and Christian idea of the day, for we live in the light and walk by the law of the grace of Jesus Christ. It is well for young pastors to have *some* rational theory, some settled base to rest upon in this matter; and if the view we take may not be high enough for some or low enough for others, it may have discovered a middle ground for which there are both Scripture and reason. In all theological and religious questions we should assuredly strive to be true rather than orthodox, for orthodoxy, as every one knows who is conversant with Church history, is a compromise.

There are four main theories of the Sabbath which have been, or which may be, held.

Four theories in regard to the Sabbath.

(1) That the Sabbath, as a positive law or institution, given through Moses to the Hebrew nation, together with the whole Hebrew dispensation and law, was abolished by the com-

ing of Christianity ; that we might now just as well accept circumcision, the law of the priesthood, animal sacrifice, or the keeping of the Passover, as the keeping of the Sabbatic command. This is, essentially, the German view. Luther and the continental reformers, as a general rule, held this theory. Luther declared that the apostles gave up the Jewish Sabbath, and changed the day of their public assembling together from the seventh to the first, on purpose to free men from the yoke of Judaism. (Comm. Gal. 1 : 10 : "Ye observe days, and months, and times, and years.") Modern German theologians, as did Neander and Tholuck, have maintained the same opinion ; which was favored by many of the older English theologians, such as Prideaux, Paley, and Richard Baxter. The German as well as the English theologians, while they believed that the Sabbath was abolished by Christianity, upheld mainly the religious character of the day as a beneficent institution, spiritually advantageous for the people.[1]

(2) That the Jewish or Mosaic Sabbath, enjoined in the decalogue, with many of its positive requirements and conditions, especially those in regard to work, was reconfirmed by Christianity, there being, however, a transferring of days from the seventh day of the week to the first. In this theory the essential thing is that a seventh period of time should be set apart for sacred observance and the purposes of divine worship. This may be considered to be the Scotch, English, and American theory

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[1] Neander stated, in conversation with the writer, that in a moral and spiritual point of view the religious observance of the day is most useful, but that it had not a particle of positive Scriptural obligation upon the Christian conscience, and it was, he thought, especially in England, made an oppressive yoke.

of the Sabbath. It is what has been peculiarly known as the Puritan Sabbath.

(3) That the Sabbath is an ecclesiastical day, upheld chiefly by the authority, rules, and customs of the Church, for the purpose of the public formal worship of God. This is, we believe, virtually, the Roman Catholic view, and is also that of a party in the English Church who represent the older Laudian and High Church school. Archbishop Whately, though not belonging to this school, favored this purely ritualistic view of the day.

(4) A fourth theory, which seems to us to be nearer the truth than any mentioned, although held with reserve and still open to modification with greater light, is this : that while the old Jewish Sabbath as an institution for the Hebrew nation, and fitted to their peculiar historic needs and circumstances, was done away by the new law and spirit of Christianity, what is called in the New Testament the "Lord's day," or the day that we now term "the Christian Sabbath," and which was held on the first day of the week to commemorate the Lord's resurrection, was, so far as apostolic usage went, recommended for the observance of the Christian Church ; and that though, with strict legal positiveness, this day does not literally rest on the Mosaic law—being in fact a different day—yet it derives a certain moral sanction from, and finds an original type in, the fourth command of the decalogue ; and that both the Jewish and the Christian Sabbath harmonize with a law of nature, or what may be called a primeval law or arrangement of creation, made by God in reference to the wants and constitution of man ; and that this original law of the periodicity of work and rest was reaffirmed by Christ, the Redeemer of humanity, who liberated the rest-day from

its Jewish restrictions, and caused this period of rest and worship to be beneficently adapted to man's best good of body and mind, so that it should become a symbol of the eternal rest of the people of God. In a word, the old Jewish Sabbath was done away as a legal enactment, but was widened, spiritualized, and made a means of moral and religious improvement in the Christian Sabbath ; it was freed from the law, and made a blessed privilege of the gospel ; it met the higher spiritual instincts and wants of man, the need of cessation from labor, and above all of religious worship, of rest in God ; it became humanity's joyful rest-day.

The objections to this view, we grant, are strong. One objection is that the Old Testament Sabbath has nothing to do with a law of nature, but is a positive institution—as seen in passages like that in the twentieth chapter of Ezekiel, tenth and twelfth verses, where, speaking of the Sabbath, it is treated as dating not from creation, but from the time of Moses : " Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." There is a similar passage in Neh. 9 : 14. It might be answered that this language refers back to the sixteenth, twentieth, and thirty-first chapters of Exodus, where the Sabbath or the term Sabbath is first mentioned in the Bible, and where the actual giving of the Sabbatic law to the people of Israel is described. When we examine, however, these historical passages in Exodus, we find that the institution of the Sabbath is always spoken of as resting back on some-

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thing still earlier ; and what is this but the primitive law or principle ? Thus, in the language of the Fourth Command, itself, ending with, " For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it," the reason of it goes back to the example of God in creation. Also in Exodus 31 : 16–17 : " Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever : for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." In Ezekiel and Nehemiah there is nothing that absolutely forbids the idea of an earlier natural law or principle. Indeed, the passage referred to in Nehemiah seems to imply that God's sanctified day existed previously, and was then only brought to mind or " remembered " with additional impressiveness.

De Wette translates the passage in Nehemiah : " *Und deinen heiligen Ruhetag thatest du ihnen kund*—Thy holy day of rest thou madest known unto them"—*i.e.* thy day proclaimed in the earliest period of the human race, thou didst make known and restore unto them by Moses.

But without attending now to other objections, let us look at the Biblical history, going back to the first possible germ in Genesis, for we cannot ignore the remarkable allusions to a day of rest appointed from the beginning, however we may view these, whether symbolically or institutionally : **History.**

Gen. 2 : 1, 2, 3, " Thus the heavens and the earth were finished, and all the host of them : And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it ;

because that in it he had rested from all his work which God created and made." We will not enter into the *quæstio vexata* of the "days" of creation; and whatever difficulty there may be in that question, in this passage from 2 Genesis, by fair rules of interpretation, a day of limited time was sanctified as a day of holy rest, to stand as a monument of God's having finished his work of creation—finished it in six days or six periods of time. Because God rested from his work, man should rest from his work—that is the *rationale* of the day of rest which is given. The law of alternate labor and rest is announced as a divine law of humanity. This passage in Genesis 2 : 1, 2, 3 certainly was written after man's creation, and after man had entered upon the established system of times and seasons by which the world should be regulated.

It is true that in one sense the whole period of humanity's life is that seventh day sanctified by God, in which he himself ceased from creating, in the creation of man, his crowning work; and man himself ever finds his rest, his true rest, in God.

But these words of the Book of Genesis, as we have said, seem to apply to some orderly system of nature, some creation in time into which man had already been ushered. The system of nature, the clock of time, so to speak, was set to the law of periodic work and rest, and one might almost say, without being accused of fancifulness, to the septennial period. For example, the moon, established for a sign and season to man's abode, the earth, was marked in its four distinct phases by the seventh-day law, which at the same time divides and unites the month. The interesting philologic discovery in the cuneiform inscriptions of the valley of the Euphrates, of a seventh-day astronomical division of time, and even

of a seventh rest-day, dating anterior to the founding of the Babylonian, Chaldean, and Semitic empires, and deriving its origin from that widespread Turanian race-civilization which now is so wonderfully developing its existence under the archæologic and ethnologic research of these days, is certainly one new beam of side-light evidence let in suddenly upon the historic truth of Old Testament records. As the number seven, in antiquity, implied unity both in things infinite and finite, so it may in the infinite week of God's creation, and in the finite week of our common time. That this language in Genesis does thus apply to a week of common time, and that one day was set apart to hallowed rest from the beginning, seems to be hinted at, although this suggestion we grant is very uncertain proof. It is merely the proof of coincidence, though it may be something more. If Adam received this law, did his immediate descendants continue to regard it? There appears to be some slight fragmentary evidence that they did. We would not make too much of it. (Gen. 4 : 2–3) "And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." This expression "in the process of time," is, literally (מִקֵּץ יָמִים), "at the end of days;" and may it not have been at the end of six working days, or on the seventh day hallowed by God for rest, and for the simple ritual of primitive worship? Further on, Noah, at three separate times (twice at all events, and one other seventh day interval is highly presumable), in sending forth the dove from the ark, took the seventh day for this important and solemn question to God, if his wrath were abated and his curse removed from the earth. (Gen. 8 : 10–12) "And he stayed yet other seven days;

and again he sent forth the dove out of the ark, and he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more." The peace of the dove's wings that bore the olive branch seemed to settle upon the world of nature. Down later we find that the Israelites, the chosen people, before they reached Mount Sinai in their wanderings in the wilderness, hallowed the seventh day. They rested from work and travel on that day ; and God withheld the supply of manna on the seventh day, and sent a double supply on the first (Ex. 16 : 23–30). In this passage the "Sabbath" is for the first time distinctively mentioned ; but, as we have remarked, a reference is clearly made in this passage to something that had gone before, to some prior divine ordinance. The words in verse 23, "This is that which the Lord hath said," may refer back to what God had said (Genesis 2 : 2, 3) to the first parents, about the day. After this we perceive that Moses dated, or marked, the seventh day of rest from the time of the fall of the manna, or from this miraculous deliverance of God's people—there being six work or travel days between. The peculiar Hebrew Sabbath dates from the falling of the manna, and was afterward incorporated into the decalogue.

The Fourth Commandment (Exod. 20 : 8–11) is as truly a commandment regarding labor as it is regarding rest. There shall be six days of work and one day of rest. The first is enjoined as really as the last. The underlying principle, going back to God's words in Genesis, seems to be that of the periodic alternation of labor and rest. Moses states this as the natural basis of the Sabbath law.

In regard to the Mosaic law we would, however, say generally that it is a false though common idea that

Christianity is a moral system drawn out from Judaism or the Old Dispensation. It is, on the contrary, above all, a moral and spiritual system drawn out from Christ—and here with him, and in what he was and did, rests its authority and power. The Spirit of Christ is its law. Whatever Christ said or did, or by his Spirit caused his apostles to say or do—this is our supreme principle of conduct as Christians. The law engraved on stone, though glorious, was the law of death, and was exceeded and superseded (2 Cor. chap. 3) by that which was more glorious—viz., the law of righteousness and life in the gospel ; and it cannot therefore form the source or the authoritative headspring of Christianity. We are as Christians no longer under the schoolmaster Moses (Gal. 3 : 23, 24), but under the true Lawgiver the Lord Jesus Christ. We will not discuss the Fourth Commandment, because by the terms of our theory the "Lord's day" does not rest upon this command immediately or positively. The Mosaic Sabbath, as set forth in the fourth command of the decalogue, has positive reference to the observance of the seventh day of the week. That is iterated and reiterated in the Mosaic law. It was a legal institution to Israel, or it was right to Israel, because it was positively commanded to Israel, although undoubtedly it had a more primitive natural foundation, and has also a real moral foundation, as we believe. We do not therefore discuss whether the Fourth Commandment contained a moral principle, or, in other words, whether it was right in itself. Whatever has a reason in it remains. Every true moral principle of the old Mosaic law has been re-enacted in the Christian gospel, even as Christ bound the whole law up—its essence and spirit—in two imperishable principles : "Jesus said unto him, Thou shalt love the

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Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets;" and if the Fourth Commandment contained a moral principle (although its positive and temporal part relating to the people of Israel may have been done away), that moral principle was reconfirmed by Christianity, since Christ came not to destroy the law, but to fulfil it. We will only say, however, that the moral element of the Fourth Commandment seems to us especially to relate to religious worship —to the keeping alive of that worship of God among men, which, while here in time, seems to be connected with the necessity of a regular period of holy rest, religiously observed—hence, we think, the Fourth Commandment does contain a certain moral sanction, reiterating the natural law established from the beginning, and having reference to the nature, constitution, and wants of man, and is also a type and model of the "Lord's day," or the Christian Sabbath. Even its humane or human character has hardly yet been sufficiently understood, and ought not to be overlooked. We see it in such a passage as Deut. 23 : 25, "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle into thy neighbor's standing corn"—these words were applied by Christ himself to the Jewish Sabbath.

The indestructible principle, we think, which is contained in the Sabbatic law, and which is essentially reaffirmed in a more spiritual meaning by Christ, is the principle of worship. The recognition of God—the formal recognition of him by the people as their Ruler, their Friend, and the true Portion of their souls—is here the

germinal moral principle which Christ fulfilled and perfected, far beyond indeed the positive seventh-day enactment which dropped away, and which was as a thorny stock to the pure flower that blooms from it. Worship and rest : these in fact are one, since worship is communion with God, peace through God, harmony with God, rest in God.

Dr. Arnold of Rugby, whom no one will accuse of a Sabbatarian spirit, and who held, as we conceive, both liberal and rational views of the day, thus defended himself from the charge of violating the Sabbath.

"Surely I can deny the charge stoutly and in toto ; for although I think that the whole law is done away with, so far as it is the law given on Mount Sinai ; yet so far as it is the law of the Spirit, I hold it to be all binding ; and believing that our need of a Lord's day is as great as ever it was, and that therefore its observance is God's will, and is likely, as far as we see, to be so to the end of time, I should think it most mischievous to weaken the respect paid to it. I believe all that I have ever published about it is to be found at the end of my twentieth sermon in the first volume ; and as for my practice, I am busy every Sunday from morning till evening, in lecturing the boys, or preaching to them, or writing sermons for them. One feels ashamed to mention such things, but the fact is, that I have doubled my own work on Sunday, to give the boys more religious instruction ; and that I can, I hope, deny the charge of the libel in as strong terms as you would wish."

The New Testament.

Coming to the New Testament, we find that our Lord himself, who was born a Jew under the law, during his life on earth observed the Sabbath, *i.e.*, the Jewish Sabbath. He more than once opposed the Jews upon *their* interpretation of

the Sabbath law, but it was for the purpose of proclaiming the true law, the right interpretation, the real spirit of the command. He declared that "the Sabbath was made for man, not man for the Sabbath." He did not reaffirm a Sabbatic religion, but a religion that ended in righteousness and charity. He declared by precept and example that it was right to do good on the Sabbath day; that the requirement not to work did not forbid works of necessity and of mercy, and that the original law was based on nature and human wants. He declared himself to be "the Lord of the Sabbath day," thus setting forth his authority to interpret it and rule over and in it for the good of man. On this day, as in the beginning, man, he said, should be treated humanely, justly, mercifully; should be relieved from his toil and heavy burdens, and should enter and enjoy the rest of his God. The Jews had lamentably perverted the original law, making its formal observance an end instead of a means—a grievous task and a meritorious righteousness. Christ brought out once more the *human* principle of the Sabbath—that it was made for man—not for the Jew only, and not for the performance of religious ceremonies only, but for the rest, renovation, and, above all, spiritual refreshment and delight of the whole human race—the offspring of God. He made it universal, when before it was national.

Christ and the apostles observed the Jewish Sabbath while Christ lived; and some of the Jewish converts continued doubtless to observe it to the end of their lives. But after the Lord's death and resurrection, the Jewish Sabbath, we hold, by our theory, went with other things belonging to the Jewish dispensation. A new day, however, partaking of the free spirit of the gospel, came gradually into vogue through the divinely-guided instinct

and example of the Apostolic Church, and which in some true sense may be called the Christian Sabbath, or a day set apart for the purpose of religious worship ; and though not founded institutionally or positively, on the Jewish Sabbath law, and not having perhaps a formal divine institution (for the Christian religion is a spiritual religion, with few actual institutions), it took its conceptional mould and its periodic character from the ancient Sabbath. It is not a yoke, like the first. Its observance is less outward than inward and spiritual. The first day, or the Jewish Sabbath, by this theory, did not pass over into the other day, though both, as we have said, were observed by the early Christians (who, nationally, were Jews), but " not for the same reasons ; for they were not the same days," the Jewish being distinctively the seventh day, the Christian being distinctively the first day of the week. If indeed the Jewish Sabbath was binding on the Christian world, then it should be observed by us on the seventh day and not the first, and then the minute directions and all the dire penalties regarding it should be scrupulously followed out. Exodus 35 : 1–3, " And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words of which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord ; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."

Working upon the Sabbath should be followed by death ; and we should have no fire in our houses on that day—if the strict Jewish Sabbatic law—" a statute for Israel " as it is called—were of obligation for all people and time.

We do not believe that the disciples waited for any special revelation on the subject, or that they had any. We do not suppose that there was any formal and distinct transferring of the Sabbath from one day to the other; and there is reason to think that the observance of the two days—the Jewish and Christian Sabbaths—continued conjointly for some time, since some relics of the Jewish Sabbatic ritual remain in the ancient Christian liturgies. Evidently also the Jewish Christians made controversy and trouble on this point. They wished to continue to observe the Jewish Sabbatic day, as well as to observe other rules and precepts of the Hebrew law. For this very cause that passage in Romans 14 : 1–6 was written. Like the Old Testament regulations concerning eating or diet, the apostle did not actually forbid the Jewish converts to do these things, saying, Let every man be guided by his own conscience and not judged by man : "One man esteemeth one day above another; another esteemeth every day alike. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it;" but he would not have those disciples build their new Christian hope or faith upon these legal observances. He treated them sensibly and kindly, just as true Christian disciples who have different views of duty, and perhaps of the Sabbath day itself, are to be treated now. Doubtless many things led naturally and irresistibly to the establishing of a new day. A writer in the *Theological Eclectic* (May and June, 1867) has remarked that the very circumstances of the closing days of our Lord led to this—on the Jewish seventh day our Lord was in the tomb of darkness and death, and there was and could have been no day of rest and joy to the primitive Church. It was a day of gloom and trouble; but when

he rose from the tomb, then they praised and worshipped God, and entered into his holy rest rejoicing. Another writer accounts for it in another way by supposing that, being Jews, the disciples assembled on Saturday evening, or the evening of the Jewish Sabbath, to eat the Lord's Supper, but disorders arising from intemperate eating and drinking, it became necessary to have the regular meal eaten first at home, and in consequence the Lord's Supper was delayed until midnight, and then until early morning on the first day of the week ; and thus the first day of the week became from the first gradually consecrated to the purpose of assembling together for celebrating the Lord's Supper, and for all purposes of public worship, until it began to be called "the Lord's day," and was adopted by the Christian Church as "a beginning of days," and was solemnly observed with the celebration of the Eucharist.[1]

The Jewish Sabbath, as a Mosaic institution, dated from the day the manna fell from heaven, as it was natural to do in celebrating God's so great deliverance of his people ; but the Christian Sabbath, or the "Lord's day," dated from the day the Lord ascended to heaven, marking an infinitely higher and more joyful act of God's interposing mercy.

Before proceeding to the New Testament record as confirming the Lord's day, we will state, very briefly, some of the arguments against the actual transferring of one day to the other, or of the Jewish to the Christian Sabbath. A short summary of these objections is the following :

Arguments against transferring of day.

1. While it is sometimes argued that the New Testa-

[1] *Contemporary Review*, No. 1, vol. i.

ment "Lord's day" was intended to refer literally to the "Sabbath," because called in Is. 58 : 13, "My holy day," it might be answered that if the Jewish Sabbath were meant, *Σάββᾶτον*, a well-known word, would have been used.

2. Scripture says very little about it, and nowhere states the fact of transferrence—the omission seems fatal. We have named hypotheses to account for the natural change. Yet if we can prove that the inspired apostles did mark the first day of the week as a day for meeting together for religious worship, for the celebration of the Lord's Supper, for charitable collections, and for every purpose for which a holy day was and had been observed —is there not a strong presumption in favor of their having adopted the "Lord's day?"

3. The Lord's day is never confounded in the New Testament with the "Sabbath," and was a day of a different character and spirit, in many respects, from the Jewish Sabbath. There is no doubt that our Christian Sunday is a Christian institution, probably established by the apostles and always observed on the first day of the week by the Christian Church. It is a day of rest, and, ecclesiastically and religiously regarded, of public worship, devoted to religious instruction, the commemoration of the Eucharist, and of almsgiving.

4. The positive declarations of the apostle Paul and other passages explicitly or implicitly oppose the observance of days and Sabbaths. The language in these passages is strong and difficult to be done away ; if, however, we hold to the authoritative observance of the Christian Sabbath, there seem to be but two suppositions, one of which only can be true :

(1) That the apostles by precept and example did themselves institute a day, not the ancient Sabbath, but

a new day, and consecrated this as the Christian holy day, like the former Sabbath hebdomadal, and in its main tone and spirit religious, but having many marked differences from the Hebrew Sabbath, and that this day has since been observed by the Christian Church ; or,

(2) That our Christian Sunday, or "Lord's day," is only a change, or transferring of the day from the seventh to the first day of the week, and draws its absolute authority from the Mosaic institution, modified and purified of its Jewish forms. Our theory leans decidedly to the first of these views.

Let us now consider some of the reasons which lead us to believe that the Apostolic Church established the "Lord's day," and that they observed the first day of the week, or the day of the Lord's resurrection, for this holy day.

Probability of the apostolic establishment of the first day.

We do not offer this scriptural proof as at all conclusive (many New Testament scholars reject it altogether), or as an interpretation not open to criticism, but as certainly strong in its coincidences.

We are to show the scriptural presumption that the apostles did take the first day of the week to be the "Lord's day," or, if we may so call it, the Christian Sabbath.

John 20 : 1, 2, 3 show us conclusively that the Lord's resurrection took place in the early night or morning of the first day of the week.

John 20 : 19, "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Here they were assembled, it may be presumed, for prayer and religious worship.

John 20 : 26, "And after eight days, again his dis-

ciples were within, and Thomas with them"—here is a second religious assembling of the disciples in the same place, signified by the word "ἔσω," "therein," on the eighth day after the resurrection; or, is it not the next first day of the week? The Germans have something of the same idiom, "This Friday over," which includes the two Fridays in counting, making eight days. This idea of counting in the two terminal days corresponds with the old Roman method of reckoning time. The nones were nine days from the ides, reckoned inclusively. Thus, suppose we take the third of March: this is a day occurring before the nones of March, which happens on the seventh. Now, three from seven leaves four; but the Romans reckoned both the days in, so that they would call the third of March not the fourth, but the fifth day before the nones. As Jews also, the early Christians were used to a seventh period division of time; and would it not have been perfectly natural for them to say "after eight days," counting the days they met upon, thus honoring and marking the two days of solemn meeting? This is strengthened by the common idiom found in the Old Testament, 2 Chron. 29 : 17, "Now they began on the first day of the month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days." Who can doubt here that two Sabbaths were meant, or two seven days' period of time? Lev. 23 : 36, "On the eighth day shall be a holy convocation;" 23 : 29, "and on the eighth day shall be a Sabbath." No less than eleven times in the Old Testament "eight" or "eighth" is applied to the Sabbath or the day of holy convocation. And so in the New Testament, Luke 9 : 28, "And it came to pass about an eight days after these sayings, he took Peter and John and

James, and went up into a mountain to pray." The use of "ὡσεί," "about," in this passage, has a bearing upon the use of "eight," connected so frequently as it is with the days of Christian public worship—signifying as it does, doubtless, the seventh period of time including the two terminal days. "μετὰ," "after those sayings," with the accusative, means from the beginning to the end of the period of time used.

On the day then spoken of in the text we are commenting upon in John 2, were the disciples blessed by the presence of Jesus himself. Here, if we wish a sanction for the change of days, we have it in the presence of Christ at the assembling on the first day of the week. The particularity with which the *first* and the *eighth* day are mentioned, together with the fact of the Lord's own risen presence, would seem to set forth, by an implied but still impressive divine authority, that *this* was the day hereafter to be observed by the Christian Church. Indeed, some have contended, that as in the Hebrew law the original day of holy rest was changed from the first to the seventh of the week, so Christianity restored the primitive first day; but this is not, we conceive, material to the question.

In entire conformity to this idea, that the first day of the week, however the change took place, had come to be adopted as "a beginning of days," as the day of public Christian worship, we find that the apostles and the first Christians continued to observe this day. In Acts 20: 6, 7, it is said that when Paul and his fellow-laborers came to Troas, where was a Christian church, "they abode seven days, and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." This passage is

peculiarly interesting. Here the Christian Sabbath follows six secular days, the only difference being that the first day of the week, or the eighth day, it may be, in its relation to the Jewish Sabbath, is spoken of as the day of its regular celebration.

On this day, the first of the week, the feast of the Lord's Supper was celebrated, that feast which was to last until the second coming of Christ; and there was also preaching on that day. Paul indeed preached so long that it was daybreak before the sermon was concluded. Then in Rev. 1 : 10, "I was in the Spirit on the Lord's day"—does not this evidently refer to this first day of the week, when there was "the breaking of bread," preaching, and worship—especially as the breaking of bread is called (1 Cor. 10 : 21) "the Lord's table"?

In Acts 21 : 4 it is stated that Paul and his companions tarried at Tyre seven days, having doubtless reference to the Sabbath—which they "stayed over," as we would say—for in the fifth verse it says, "And when we had accomplished the days, we departed and went our way."

In 1 Cor. 16 : 2 Paul writes to that church: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there may be no gathering when I come." Clearly this "collection" for the Jerusalem church was upon the Christian Sabbath; for this is strongly confirmed by the Jewish custom of casting into the Lord's treasury every Sabbath day in the temple and synagogue. The Jewish custom of laying up for the Sabbath almsgiving is a well-proven fact, and is followed to this day. Hebrew Christians would naturally continue the custom.

To this New Testament argument might be added the pretty well established proof (which, however, we will not

here adduce), that the day of Pentecost itself, when the disciples were praying together, was on the first day of the week ; and this was the day, when, it is said, after the apostolic preaching, "there were added to the church three thousand souls"—a blessed type of many a succeeding Christian Sabbath when converting power has followed the preached Word.

We have thus noticed six or seven distinct times where it is mentioned with particularity that on "the first day of the week," or the seventh day after six days of secular work, the early disciples and churches of Jesus assembled themselves for public worship. And in the apostolic writings the proper conduct of these religious assemblages for worship is given us. Is it said, Why was not the change of days formally announced? There was no need of it ; it *was*, and that was announcement enough. It was not, in one sense, of sufficient importance for a formal decree of heaven to be made ; and all we are concerned to know is, Did it take place? The Jewish disciple was suffered gradually and naturally to begin to observe the Christian Sabbath, without jar or jealousy ; although, as has been before remarked, there is some evidence that there was friction in respect to the change of days on the part of the Judaizing portion of the Church. But we have already given the historical surmises respecting this change.

Now it is objected to the keeping of any holy day by Christians (we have referred to this), that Paul (Col. 2 : 16) reprobates the keeping of "an holy day, or of the new moon, or of the Sabbath days." But, let us ask, to whom is the apostle here writing? To Jewish Christians at Colosse, who were following the lead of Judaizing teachers who were striving to bring back Levitical rites, and a formal and

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self-righteous manner of observing sacred days in the Christian Church ; and were also, perhaps, in a thoroughly Jewish spirit, insisting upon the rigid observance of the old Jewish Sabbath. Paul was inveighing against the false, legal, narrow, and superstitious observance of days, even of the Sabbath day, and also, it may be, against the influence of pagan ideas in the Church respecting the *dies fasti* and *dies infasti* of the heathen *cultus*, associating religion with certain days, and places, and making those alone holy. If this was not the case, or if Paul considered the keeping of any day to be absolutely done away, then the apostle's own observance of the Jewish Sabbath, after he had become a Christian, would be an inconsistent act.

At the present time, in the corrupt Christian churches, where the same error of consecrating holy days and holy places, of sprinkling churches and altars with holy water, and of taking the name for the thing, is seen, the same language of the apostle might be used ; and we do not know but the same language might be used against those Christians now who make a Sabbatic religion, who regard the Sabbath superstitiously, "Sabbatizing" as the Jews did, and who have a Sunday religion as they have Sunday clothes, who have a conventional conscience and a conventional piety. Now, in regard to this passage upon which we are commenting (Col. 2 : 16, 17)—"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days : which are a shadow of things to come ; but the body is of Christ"—the answer that it was directed against the abuse of a holy day, not its true use, and that Christ himself and his apostles continued to honor even the Jewish Sabbath, is perhaps the best answer ; but to our mind it is not an absolutely satisfactory answer, and the

passage still remains the strongest objection to the whole view that any particular holy day was established. Such a passage seems to be almost a prohibition of the observance of the Sabbath. "How can you suffer yourselves," the argument is, "to be in captivity to outward ordinances, when you have died with Christ to earthly things, and are risen with Christ and live (according to your true life) with Christ?" Yet, if this language be taken literally, it might be said that all forms and ordinances of the Christian Church must be given up, and a religion without outward form or organization, purely subjective and spiritual, must be substituted in its place.

Now, if we connect this mass of testimony respecting the observance by the Apostolic Church of a period of holy rest, in the Gospels and the Acts, with the language employed in Rev. 1 : 10, "being in the spirit on the Lord's day," referring evidently to Christ, we have some good reason to believe that the first day of the week, marked by the Lord's resurrection, was the one apostolically chosen for the Christian Sabbath. In fact, in the words of another, "we do not read of any solemn meeting of the Church except on the first day of the week."

Having noticed the scriptural, let us just glance at the patristic argument, and then go on to a brief remark upon the evidences drawn from nature and morality.

Patristic argument.

Proof might be adduced from the earliest writings of the Church fathers that the first day of the week, or our Sunday, was observed from the apostolic times down, as the day of public religious worship, or, if we choose to call it so, the Christian Sabbath, centuries before the imperial decree of Constantine, A.D. 321, fixed it legally as the day. In the earliest centuries the day was called, as

in the Book of Revelation, "the Lord's day." The familiar passage from Justin Martyr in his Apology (i. 67), presented to Antoninus Pius A.D. 150, is precisely to this point. He says: "Christians assembled on the day of the sun, because on this first day God made the world, and Jesus Christ our Saviour rose from the dead. On the day called Sunday there is a meeting in one place of all who reside whether in the towns or in the country, and the memoirs of the apostles and the writings of the prophets are read. The reader having concluded, the presiding officer delivers a discourse. We all assemble together on Sunday, because it was on the same day Jesus Christ our Saviour rose from the dead." But Justin Martyr denies that the Christians continued to keep the Sabbath. He said, "We do not Sabbatize," and, in fact, there is no absolutely conclusive proof to show that in the very earliest post-apostolic ages of the Church the Christian Sabbath was regularly kept, or that there was not even work done upon that day as upon others. Christianity was looked upon as a spiritual religion, which set free from religious forms and prescribed rules, although it was undeniably the custom, in imitation of the Apostolic Church, to hold public worship at stated times, and, as we believe, regularly on the first day of the week. Barnabas, in the fifteenth chapter of his epistle, says, "We joyfully celebrate the eighth day, in memory of the resurrection of our Saviour; because it was on that day that he rose again." Ignatius, ad Magnes (c. 9) says, "We honor this day of the Lord, this day of the resurrection, as the most excellent of days." Tertullian adds the idea that the character of the holy day was opposed to business, to everything which gave anxiety and care, or to all secular work. Clement of Rome, Irenæus, Clement of Alexandria, and many others of the earliest

apostolic fathers, testify to the same thing. Origen says it is one of the marks of the perfect Church to keep the Lord's day. How could this have happened, unless it were an apostolical custom?

Sunday, a name taken from the classic Roman calendar—"*dies solis*," "the day of light," "the day of gladness"—seemed to the early Christians a fit day and a fit name for this sacred and joyful festival—commemorative of the rising of "the Sun of righteousness." There is strong additional proof in the expression in Pliny's letter concerning the Christians of Bithynia, "*quod essent soliti stato die ante lucem convenire.*" Mosheim says of this, "The churches of Bithynia, mentioned by Pliny, devoted but *one* stated day to their public worship; and beyond all controversy that was what we call 'the Lord's day, or the first day of the week.'"[1]

The Puritan Sabbath.

This indeed is a "day of light," a day to "rejoice and be glad in." Here, doubtless, has been a conscientious error in the modern Scotch, English, and American observance of the Christian Sabbath, that the element of glad rest has been left out—the joyful character of the day. The Puritan Sabbath was introduced into England in the middle of the sixteenth century; and it was, later on, a protest against the unlimited license and debauchery of the English King James and Laudian Sabbath; and the stamp of austerity it then received has continued until this day among the descendants of the Puritans. This sternness has been a conservative element, and the Puritan Sabbath has made our own country what it is. It has put the iron into its blood. It has done a noble work. It has been, on the whole, a great institution, moulding the peo-

[1] "Mosheim," v. i. p. 85, note.

ple of this land into the moral, religious, and law-abiding people that they are. But this has been aside somewhat from the Christian Sabbath, which commemorates the resurrection of the Lord of life from the dead, an event of the highest joy. The spirit of the Lord's day is really that of exalted triumph, of praise and exultation. It is a festival day. It commemorates the reconciliation of earth and heaven. It is glad rest from all care and fear—rest in God. It gives free scope to the glorious hopes of the gospel. It is a time for the unbinding of oppressive burdens, for the relaxing from narrow cares, for outgoings of benevolent emotion and effort, for kindling anew humane social intercourse, for the exercise of all good and heavenly feelings, and for the sending up of heartfelt songs. It is a feast and not a fast day.

The pastor's responsibility.

And here comes in the pastor's responsibility, not to suffer this day to lose this tone of Christian freedom, and to degenerate into the exclusive superstitious Jewish Sabbath, as it came to be in Christ's time. The pastor, with the help of God's comforting Spirit, is to exorcise this narrow idea, and to unbind the holy hours of the Lord's day, to make it a blessing and a joy to the people—the happiest day of the week—a time for the refreshment of both body and soul, for the doing of good deeds, for the warming of the hearts and replenishing of the houses of the poor, for the cultivation of a spirit of charity and brotherly love, and, above all, for the free offering of the rich gifts of the gospel to sinful souls. The human element as well as the divine, the genial as well as the holy, should be marked in the Christian Sabbath. But the religious element of public worship, of the praise of God, of holy rest in Him, is the great and primary idea of the day, since the good and happiness of man, for whom

the Sabbath was made, is best secured by true religion and the service of God. The religious element cannot be taken out of the Lord's day without its total giving up and abolition.

There should be in the day sunshine from heaven shining down on human cares and sorrows, and melting them away. The most mature and spiritual Christian requires chiefly spiritual rest ; illiterate laboring men and little children require also bodily rest and refreshment ; and we are inclined to go to rational limits here, each case being judged by itself. We would say with F. W. Robertson that "The inestimable value of a day of physical repose and spiritual rest is granted ; but the details of that must be modified to circumstances." The worn-down, hard-driven weavers of Lancashire and the pale, half-stifled poor of London, demand some different privileges and treatment from the free and healthy working classes in our own country. The sight of green fields and the breathing of a purer air may be at times an absolute necessity to them, when it would not be so among the working classes with us. There is here, we think, a margin left to liberty in the Christian idea of the day (because it is not a rigid yoke) that the Jewish Sabbath did not allow. The bill allowing the Boston Public Library to be opened on Sunday was at its first trial defeated in the Massachusetts Legislature. The Rev. Dr. Putnam, one of the Boston Representatives, defended the measure "in the name of God and of true religion, and in the name of Jesus of Nazareth." We notice this to show the striking fact that this discussion occurred in the very home and seat of the Pilgrims, where once the least violation of the Levitical idea and observance of the Sabbath was severely punished, sometimes with imprisonment in a cage like a wild beast. Whether

this particular act in respect to Sunday popular privileges should have been passed or no, we hold to a broad construction of the Saviour's language in respect of the Sabbath—that it should be a day not only devoted to the spiritual and eternal interests of man, but also to his higher intellectual, physical, and purely temporal interests, in so far as these do not absolutely conflict with the religious and holy character of the day.

Do we indeed prize the fruits of Christ's intercession for man, the blessed gains of Jesus' redemptive work for us, then on the "Lord's day" we should surely manifest this *thankful* spirit—this sense of inner reconciliation and harmony of the heart with God—this peace which the world cannot give. In Christ is rest. We could keep no true Sabbath rest out of Christ. Christ's sacrifice for all men enables all men to enter into this holy rest. It is the day commemorative of the victorious power of Christ, when he put all evil and sorrow under his feet. This general view of the Christian Sabbath is confirmed by the high authority of the learned Nitzsch ("System of Christian Doctrine," pp. 357–359).

Testimony of nature.

Let us now look for a moment at the testimony of nature to the law of periodic work and rest. Nature seems to have decreed that there must be an alternation of labor and rest, and the law that regulates this, by various kinds of evidence, would appear to be the seventh-day law—at least that is about the average law. We once had the personal testimony of an old Rocky Mountain team-driver, accustomed to driving teams for thousands of miles on a stretch, that, starting with an ox-team, at the same time and point with those who drove horses, and always observing Sunday as a day of rest, he invariably arrived at their common point of destination a little before the others,

although they did not make a point of stopping on Sunday. Students and business men who keep the intellectual fire burning all the time, as did William Pitt, taking no day of rest, are consumed like him at a comparatively early age. Ministers likewise should remember this, and should endeavor to prepare themselves for the more purely intellectual labors of Sunday so as not to break its rest-law by extravagant brain-work on that day. While Christian preachers and Christian laborers should work for Christ on that day, yet even this work should be in some sense a joy and a rest. We have thought that there was too much of wearisome labor on the part of our modern Sunday-school teachers and good church members, especially females, and, above all, children, on the Lord's day. One would not repress zeal, but the law of rest should not be despised or disregarded. The burdened brow should be unbent, the lines of care should be swept away, the restless heart and aching head should find repose on the bosom of Fatherly Love. It is, however, a profound truth, that spiritual activity, doing deeds of pure goodness, working even for the eternal welfare of men, has not, or should not have, that laborious and almost demoralizing character to it that mere worldly business has. The soul is refreshed by its contact with supernatural truths as the body is in summer heats by a dip into the great ocean.

This law of periodic rest is so entirely in consonance with nature's law that there is reason to think that if there had been no revealed law, man, or the most intelligent man, would have soon discovered the law which nature has herself set in the waxing and waning moon. He would also have found out the law of the periodic need of rest from work; and this would most likely have settled into a seventh period; as indeed it actually

did in the ancient division of time among many pagan nations.

In the lively controversy which recently sprang up in Scotland and England in relation to the running of Sunday cars on the North British Railway line, the ground taken by the favorers of a free observance of Sunday, even on their part, admits or presupposes the need of a periodic complete rest to the laboring classes, that they should be allowed and aided to obtain this relaxation by the opening of public parks and gardens, and by the running of special Sunday trains to these places. The principle of the necessity of rest from work, however it may be by some thought to be erroneously carried out, is the very foundation of their argument. There is no doubt in regard to the principle that in a country like ours, where the observance of the Lord's day has been the immemorial custom of the vast majority of the inhabitants, the civil law, while it has no right to impose the observance of such a day on any of its citizens, should protect Christian citizens in the enjoyment of "that measure of public peace and order which a decent respect for the day demands." Even in European countries, where the Puritan Sabbath is not at all, or even the Christian Sunday is hardly recognized, there is beginning to be a movement, on economic and humanitarian grounds, in favor of some such time of popular rest from ordinary labor. At the Roman Catholic congress at Malines some years since, Father Hyacinthe spoke on the education of the working classes, and his remarks, coming from such a source, were an eloquent argument in favor of the Protestant Sunday. "Often," he said, "on Sunday, passing through our great towns, whither I am called to bear the Word of God, I see the smoking pavements, the dust that rises, I hear the thousand noises

of toil, and I say to myself, 'It is France that least observes Sunday.' They reply to me, 'Respect liberty, respect conscience.' I will say no harm of liberty; I love it, but I do not confound it with license. No, we do not desire to impair liberty. But there is another objection—the interests of industry. Let us examine two industrial powers, which are fully our equals, if they do not surpass us—England and the United States. In London, in the great city, where floods of busy men fill the streets in the midst of the repeated and incessant sound of the echoes of labor, there occurs every week a day which recalls to me those of my childhood. The gigantic machine which, on the eve of that day, puts all in movement, stops; the bells alone are heard—Protestant bells, I know, but they so well remember to have been Catholic while awaiting the hour to become so again that they send their sweet melodies heavenward. It seems as if the very fogs of the Thames and of the ocean had grown lighter.

"Let me not be told that the Sunday rest in England is a remnant of feudalism, soon to be swept away by the breath of liberty. Behold in America that strong and Anglo-Saxon race, which certainly is not of the Middle Ages, and which has in its constitution the most complete liberty. It also observes the Sunday while waiting to become Catholic, and sends across the ocean the same answer as England—the silence of God at the blasphemies of men. No; we do not ask that the Sunday should be imposed upon the people by laws of which the application would offer more inconvenience than advantage. We only ask that the public works shall scrupulously respect the Sunday, and force the individual to blush before the state; that the princes of industry, of thought, of eloquence, shall act in concert; that they

shall create fruitful currents in the public mind; and little by little things will change their aspect, noise will die away, work will be suspended, and God will have his day, and the people likewise."

4. In regard to the moral argument we will not enlarge very much. It is not necessary to do so. As pastors of souls the "Lord's day" is the Christian minister's battle-day to fight the Lord's battle against the mighty, and all things should be in readiness to deliver the battle so as to secure the victory. It is also the day of the public worship of God. The moral idea of worship, as has been said, forms the underlying principle upon which such a period of holy rest is founded. Here is the carrying out of the Fourth Commandment in so far as it is of permanent moral obligation; and we might add that were there no periodic time set apart for the public worship of God, there can be little doubt that the very fact and idea of worship would be lost to the race, and that the Christian Church and Christian society would fall into moral disintegration; nor could any other division of time that carried no divine sanction with it well take its place or long continue to be observed. Until the earth arrives at a millennial state, it would seem as if the hallowing of a set day for the regular public worship of God and for the proclamation of his gospel to man, were necessary to keep alive the spirit of worship and the religious life of the world; and yet this is not saying that all days should not be equally holy, that spiritual worship should not be everywhere diffused, that religion should be bound up in the observance of Sunday—that it should be a Sunday religion—that it should not be a religion deeper than outward forms and observances, than holy times and days.

Moral argument.

The almost utter neglect of the hallowing of the day in many countries of the Old World, as connected with the absence of pure Christian faith, would go far to prove that Sunday rightly observed exercises a conservative influence upon good morals and spiritual religion, which are themselves also essential to man's physical, social, and civil welfare.

It is indeed objected that in the Christian faith, which is inward and spiritual, no one day is holier than another; all days should be esteemed alike, and are, in one sense, made holy in the Christian system. True, but "holy" or "hallowed," as applied originally to the Sabbath, means simply "consecrated," "set apart," like an altar. It is a day set apart for God's remembrance and worship. It is not meant by "hallowing" the Sabbath day, that one should be more holy on that day than on any other, or that the day itself is more holy than another day. Man, while in the body and the world, needs to have some regulated system of religious life, or he forgets his higher spiritual life. He becomes overborne by the material and the visible.

Sabbath of the future.

As to the Sabbath of the future, without going against the conscientious convictions of his people, bred in the strictness of the New England Sabbath observance, and acting on the apostle's principle, of the strong not condemning or despising the weak, the pastor, it seems to us, may and should endeavor to infuse more of Christian freedom and the spirit of spontaneity and gladness into the day—more of the kindly, social, human element, of moral goodness, and of true spiritual refreshment. Less of the spirit of overdone solemnity, gloom, formalism, anxiety, and actual hard toil should pervade the Christian family and the Christian assembly, though the holy earnestness

which eternal things and realities are fitted to produce should not be done away. Perhaps even the tide, in some communities, is setting the other way, and it will be necessary to stand up for the religious character of the day. There may be much to employ profitably mind, and heart, and hand, but still the sense of rest should prevail. Children should learn to love instead of hate Sunday. Domestic ties should then be renewed and strengthened, and love to man and God should freely flow.

But that the day, sanctified by nineteen centuries of Christian worship and the preaching of the gospel, should be secularized and made entirely common, that it should lose its religious element out of it, that it should not continue to be "hallowed" as the "Lord's day," and mainly devoted to the public worship and praise of God, and to purposes of spiritual instruction, life, and growth—this idea, we think, with present views, should be opposed by the Christian pastor as cutting off his right arm of usefulness and shutting his mouth to preach Christ.

We would bring this discussion to a close by quoting from F. W. Robertson's writings, to show how strongly, in this candid and independent soul, although he argued for the abrogation of the Sabbath by Christianity, the impression of the moral beauty and necessity of the day remained. He says: "The inestimable value of a day of physical repose and spiritual rest is granted; but the details of that must be modified by circumstances. Sailors must work a ship on Sundays; ships must arrive on Sundays; battles must be fought; news must travel. Life and death, or, what is equivalent, property to an immense amount, must often be involved, if the business of a great country, and much of the correspondence, receives a

sudden shock, in the metropolis and in all country towns. Moreover, it is a matter of degree. The question is not an easy one. For, on the other hand, the compulsory working of so many thousands on the day of rest is almost identical with smothering the life of religion in the soul. I certainly do feel by experience the eternal obligation because of the eternal necessity of the Sabbath. The soul withers without it ; it thrives in proportion to the fidelity of the observance. Nay, I even believe the stern rigor of the Puritan Sabbath had a grand effect upon the soul. Fancy a man thrown in upon himself, with no permitted music, nor relaxation, nor literature, nor secular conversation—nothing but his Bible, his own soul, and God's silence ! What hearts of iron this system must have made. How different from our stuffed-arm-chair religion and 'gospel of comfort !' as if to be made comfortable were the grand end of religion."[1] Again he says : "Nevertheless, I am more and more sure by experience that the reason for the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled. Almost everything may become an object of doubt, but, in the midst of a wilderness of shadows, broken and distorted in every way, of one thing I am certain—one thing is real, the life of God in the soul of man !"

SEC. 16. *The Sanctuary.*

We have spoken of the theory and form of public worship, and also of the day which has been consecrated to the periodic observance of public Christian worship, but

[1] "Life," vol. ii. p. 253.

something of a more particular character seems needful to be said in relation to the offices of the house of God, where the pastor on every "Lord's day" conducts the religious services of his flock; since he is not only the instructor of their consciences, but the leader of their devotions. We would lay down, for pastoral suggestion, two or three simple principles in regard to the character of the sanctuary services, although they may seem to repeat what has been already said.

I. They should be regularly held in one place. This is in harmony with the laws of our nature, and not inconsistent with the Scriptures.[1] Although a superstitious reverence for places is done away by Christianity, and the temple is the soul itself, yet the regular local sanctuary is both needful and in accordance with Christian precedent from the earliest times until now.[2] It was considered a good and beautiful work, and one showing love toward God and his people, because the Roman centurion had built for the Jews a synagogue; and upon the old Hebrew synagogue and its worship the Christian temple and its worship have, in a large degree, patterned themselves. When we are on a journey, or at war, we can worship in a tent or under a green tree; but at home we require a religious as well as a domestic sanctuary. It is the pastor's duty, as far as he can have any control in this, to see that the sanctuary is a place proper for the public worship of God; that it is not used for secular purposes; that it is at least neat and commodious; and that, according to the means of the people, it is attractive and in good taste.

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[1] Deut. 12 : 1–7; John 18 : 2; Acts 2 : 1; 1 Cor. 11 : 20.

[2] Pliny's letter. See Mosheim's "History of Christianity of the First Three Centuries," vol. i., p. 125.

If a new house of worship is to be built, and if the people are able to incur the expense without incurring a debt, it should be, whether large or small, a solid, permanent structure—better of stone —in order that the hallowing associations of ages may cluster about it. It should be well suited for the purposes of public worship, of seeing and hearing, of aiding, and not destroying, the sympathy which should exist between preacher and people ; and, these conditions fulfilled, it ought to be in good taste architecturally, for it is a school wherein to educate the sentiment as well as to instruct the conscience. The Gothic architecture may, possibly, hereafter be surpassed and superseded by some other style ; but as an ecclesiastical architecture, combining the impression of sacred awe with a certain vagueness that belongs to spiritual ideas, it has not yet been equalled. It can be modified and adapted to the purposes of Protestant worship ; and as it sprang originally from a religious idea, and all its lines point upward and carry the thoughts with them, it seems, in an æsthetic point of view, better fitted for educational purposes than the horizontal, low, and earth-bound lines of classic architecture ; but this is purely a matter of taste. It is altogether a secondary matter ; for "The God that made the world and all things that are therein, the same being already Lord of heaven and earth, settleth not down in hand-made temples."[1] The building of exceedingly costly and elaborately architectural churches, of imitation-cathedrals, by Christians who adhere to a simpler ritual of worship, is, we think, uncalled for. It is contrary to their spirit, and it reveals no settled principle, nor true conception of religious art,

The church edifice.

[1] Conybeare and Howson's translation.

whose whole beauty consists in adaptation to the idea, the design, and the place ; for beauty here has utility, a vital relation to religious wants. We believe that the æsthetic principle of our nature enters legitimately into religious things—into preaching, into worship, into ecclesiastical architecture. We believe that the time will come when true art, of whatever kind — architecture, mural painting, and the plastic arts just as well as music—will find its free place and proper use in Christian worship and faith, as a humble but beautiful handmaid of religion. The art, to be sure, will become more purely ecclesiastical, will appeal less to the senses and more to the reason and the heart. It will become truer religious art.

The house should be built and paid for by voluntary subscription, chiefly of the wealthy ; and if a community is abundantly able to build such a good, ample, solid, and chastely-beautiful edifice, for the use of both rich and poor, it should surely do so ; it should furnish a fit and commodious sanctuary for the benefit of all classes. This should not be a place for the rich alone, since "a fashionable church," as it is called, is "an abomination to the Lord ;" but it should be a place for rich and poor to sit together, and for the poor to feel a right to be there, because they too bear some small part of the expense, or have an opportunity to pay a low rent within their means. This system, combining good taste and permanence with cheapness and reasonableness in the price of seats, is better than very costly churches exclusively for the rich, with mission chapels for the poor ; or than entirely free churches ; or than big "tabernacles," which require a rare popular orator to fill them, and which, unfilled, are wastes of empty solitude. Pews are, comparatively speaking, a modern invention. The first seats in the ancient European churches were a few

stone benches placed around the sides of the walls. The people stood or kneeled during the service. Then there were small unfixed stones placed here and there ; then plain benches ; next, benches with backs to them ; then the priest's "reading-pew," which was probably the origin of pews ; then the "churching-pew," the "Squire's pew," and so on. The adoption of pews in England came in with the Puritans, by removing many benches to make one pew ; but the private pew, as we now see it, is a comparatively modern innovation. Dean Swift likens the square, high-walled English pew to a four-poster bedstead—a place to slumber in. The system of pews, with perhaps some advantages, has served to cultivate exclusiveness and family pride and to destroy the unity of worship.[1]

The glory of a church is to be full—full of glad worshippers ; and the most beautiful symbolism, the most fit external forms, are dead, and worse, if they are not aids and expressions of true spiritual life. Therefore, if necessary, rather than that the church should not be full, Christians should go out into the highways and hedges, and gather in the poor and the outcast. The spirit of Christianity is to *seek* such, not to wait for them to seek Christianity, or to come to the church, which they never will do. Within the church itself, the seats of honor, if there are such, should be given to the aged and to the "elders" of the church ; or the congregation should be ecclesiastically, not pecuniarily, arranged. The church and society should be brought to feel (and the pastor's responsibility lies here) that a selfish property interest in the sanctuary, as in a warehouse, is an unchristian sentiment—that the sanctuary is for the good of all, and be-

[1] See "Stones of the Temple."

longs to all ; and there should be an earnest desire that all should be provided with good seats, even to the inconvenience of some. Christians should let it be understood that their church, be it in town or country, is the religious home of the whole community, of all who wish to come—that there are no places in it to be unoccupied, or to be exclusively occupied.

> " One place there is—beneath the burial sod,
> Where all mankind are equalized by death ;
> Another place there is—the fane of God,
> Where all are equal who draw living breath."

Let the pastor labor to bring his people up to the work of filling God's house with the poor and the humble, and of looking less to private interests and tastes than to the common good.

To generalize a little upon this not altogether unimportant topic of the church edifice, we would say that the character of the building depends upon the place and upon the circumstances of the people ; and that it is far better, in many cases, that there should be a small and inexpensive edifice, than one which is clearly beyond the pecuniary means of the community, and which can be built only by incurring heavy debt. This belongs to that species of speculation, stock-gambling and dishonesty in business, against which the preacher in the same church's pulpit might be called upon to bear his testimony. But great and noble church edifices have also been the scenes of spiritual life. Earnest preachers have preached in grand buildings, architecturally considered—to name Chrysostom in the basilica of Santa Sophia at Constantinople, Savonarola in the Duomo of Santa Maria at Florence, and Lacordaire in Nôtre Dame of Paris. Gothic architecture is peculiarly a development of Chris-

tian art, expressive of the soaring spirit of Christianity, and adapted to the cultivation of the sentiments of faith, reverence, and awe.

> "They dreamt not of a perishable house
> Who thus could build."

Art signifies the expression of harmony with the fitness, order, and beauty of that universe which sprang from the divine mind. A true work of art embodies an ideal, or something that awakens in the human mind the thought of its best self, of its highest nature, of what is worthiest in it. It shares the nature of the mind. It awakes profound emotion. Like the greatest works of art, the Sistine Chapel, the dome of Florence, the Oratorio of the Messiah, the Cologne Cathedral, it exalts the beholder's mind above itself and gives a glimpse of its divine ideal and archetype. Not less absolutely useful is the beautiful in religion; and the cultivation of the æsthetic nature on the part of the pastor would be one of the effectual ways of supplying the deficiency of the æsthetic element in public worship—often a lamentably marked want that almost carries with it moral blemish and injury.

Men may rightly bring all that they can of life, thought, taste, and feeling into religion and religious worship. The most pronounced Puritan sentiment has adopted music as an aid of religion, and why should it not go on and adopt the other arts, in so far as they are real expressions of the mind's ideal aspirations and susceptibilities, and thus render to God not a starved service, but a full, rich, and beautiful offering of the best powers, and of all the powers of so splendidly endowed a nature as man's?

In regard to the more practical view of the church edifice, as man is the creature of association and habit, and does not like to change his place constantly in the

house of God, this is in so far an argument against the free-church or free-pew system. But the question is, How shall the poorer classes be drawn into the sanctuary? The house of God must not be made an aristocratic shrine, a select establishment. "Upon the influence which Christianity is to exercise upon the democracy depends its future existence—at any rate for a century to come—as the ruling religious power of the civilized world. It is the fashion to say that Christianity is on its trial; and sometimes a more perfect morality, again a scientific discovery, then an enlarged philosophy, are the instruments which, in the minds alike of friends and foes, are to accomplish the overthrow. This we can regard without fear or find ways to meet; but the continued alienation of the working classes would stretch the stoutest faith to its utmost tension. If Christianity becomes the religion of a caste or of a race, or continues to be the religion of a civilization instead of becoming the religion of human nature, it ceases to have any claim upon the undivided allegiance of the world. And if the democracy, including, as it will do, thousands of men of a pure though possibly imperfect morality, undoubted earnestness, considerable ability, and possessed of a large share of political power, rejects the claims of revelation, and leaves it with contemptuous indifference to the upper and middle classes, then we may be sure that much more than the churches themselves will perish in the confusion." Religion must reach the working classes, and all classes of the people, or it is a failure. Religion must not lie outside of the general run of humanity's life, thought, and business; it must have to do with the every-day experiences, joys, sorrows, and occupations of all classes of men. The poorer classes in Europe, to be sure, are glad of the smallest favors from the rich, but it is not so with

us. What we have to fear is the indifference of the thinking working classes. We should therefore have good churches, yet with low rentals—in fine, essentially free churches, without perhaps calling them so. The property principle, so strong in English nature, must be considered. The voluntary idea as seen in America is a grand one, and meets a law in human nature, while funded church-property is almost sure to entail the curse of empty seats. The sanctuary should therefore belong to all, and all should feel that it belonged to all. The rich or richest must not govern here. There should be no one-man churches. The great thing, after all, is to have worshippers, hearers, by whatever legitimate means, and absolutely free seats alone do not draw hearers. There must be some other attraction and powerful motive. The right of ownership and self-interest might therefore be added. Whitefield and Wesley introduced field-preaching under the open sky, when they could not get hearers into the churches, and when they themselves were turned out of the churches; but this was only a temporary expedient.

The edifice should be built and expenses should be paid by the voluntary subscription of all; for in our democratic country, if a man is indebted for a seat to another, he will not long avail himself of the privilege.

There is certainly a difference to be made between the poor and the pauper, or the outcast poor, such as are to be found in the cities of the Old World, and even in our large cities. The first should be gathered into the sanctuary, the last should be sought out and cared for in other ways by missionary effort, and mission chapels provided for them in their own districts. But never should the church itself be made too fine with upholstery for the meanly-clad to sit in, or the wayfarer's feet to

tread. The audience-room of the church should be well lighted, well ventilated, and well warmed. It should be adapted, as has been said, to the purposes of preaching, of hearing, and of the simple, intelligent forms of Protestant worship. "It should be so arranged that all the sitters should have equality of hearing and seeing—should not have large pillars so placed that many of the congregation are hidden behind them, for such 'pillars of the church' are not orthodox. A window behind the preacher is bad. A broad aisle should not be directly in front of the speaker, but this space should be filled with the audience. Cold marble for the pulpit, and a clam-shell sounding-board over it, are not desirable, especially as the building itself should be reared upon good acoustic principles, the last thing usually thought of by the church architect. The organ should not be placed back of the congregation nor of the preacher, but on one side, near the centre. The ornamentation of the pulpit, and indeed of the whole interior, should be dignified and full of character, not glittering, nor barbaresque, nor clumsy." These sensible observations we would indorse, but the very positive opinion of the same writer that Gothic architecture cannot be made cheerful nor adapted to Protestant worship we do not agree with, though this is a matter of taste, and the great ends of public worship in God's house are of far more importance.

For the first two centuries, says Dean Stanley, who echoes here a well-known fact, set places of public Christian worship had no existence at all, and it was not until the fourth century that they acquired a fixed form and name. Issuing from the Catacombs, there were three edifices of the antique world which lent themselves to the service of Christianity—the circular tomb, the temple, and the basilica; of these the last alone afforded a convenient

refuge to the crowds of the *ecclesia* in their public worship, and became a permanent type of the Christian church down to the present day. The heathen temple was the earthly dwelling of the god represented by his marble statue, and its narrow cell and confined peristyle were not places for the gathering of great assemblies; but the basilica, or hall of justice, "Greek in its origin, Roman in its progress, Christian in its ultimate development," with long central nave and two side aisles, semicircular apse, and ample portico or narthex, was wonderfully adapted to Christian worship. Its simplicity of ground-plan combined with its large spaces suited the exigencies of the Christian ritual in its most elaborate as well as most free forms.

We see in the old churches of "Santa Croce in Gerusalemme" and "San Paolo *extra muros*" and "San Cleménte" at Rome, examples of these antique Roman basilicas converted into Christian churches, or built on the plan of the classic basilica; and more than this, the political spirit and order which gave rule to the Roman edifice continued in many respects to govern the Christian assembly. The art too which was contained in the architecture, both of the classical and the Gothic mediæval styles by the adoption of Christian usage, showed that a new spirit, more comprehensive and humane, had come into Christianity and sanctified all the powers and expressions of the human mind. Christianity showed its wisdom by its free appropriation and transformation to a new purpose of the noble architecture and art principles developed by the genius of the ancients, just as it laid hold of the beautiful and nervous Greek language as a medium for the perpetuation and expression of its spiritual teachings.

There are two or three more rules in regard to the ser-

vices of the sanctuary that should be noticed, at the risk of repetition of what has been said upon liturgies, since in the cold and careless fashion into which the devotions of the sanctuary have sometimes fallen, the repetition may be useful, especially where a pastor of a naturally unæsthetic and exclusively intellectual type "cares for none of these things."

The sanctuary services should be conducted "decently and in order." This is the injunction of Scripture and of right feeling. There should be some prearranged form, whatever it may be, so that there may be no confusion, delay, or haste. Order conduces to solemnity. "Order preserves reciprocity of action, the unity of manifoldness and development." [1] But while thus orderly, the services should not be mechanical or inflexible; there should be in them the spirit of freedom. They should not be so formal, so prescribed, so rigid, that there can be no production of new power and fresh feeling. As has been hinted, the pastor should study the ancient liturgies, and derive suggestions from them. The Book of Common Prayer, which the New England fathers set aside, is still, in many respects, a treasury of liturgical suggestion and instruction, embodying much of the liturgical element that has run through the whole history of the Christian Church. There is certainly great beauty in the order of its prayers and services. (1) The silent dedicatory prayer on entering the sanctuary, humbly acknowledging the holy presence of God searching the heart. (2) The confession of sin. (3) The prayer for absolution and pardon. (4) The Lord's Prayer. (5) The invocation for the aid of the Holy Spirit. (6) The song of praise—the *Te Deum*. (7) The creed. (8) The read-

[1] Nitzsch, "System of Chr. Doc.," § 194, p. 357.

ing of the Old Testament and the Epistles. (9) The sermon. (10) The concluding prayers.

The service should be common. Public worship is "common worship"—the worship of many together. If, as political economists tell us, self-love is the bond of society, the love of all is the bond of the Church. Nitzsch says, "The condition of living and true fellowship which Christians shall have, in the Lord, with each other, and with the past and future Church, is common prayer, in accordance with the Word of God (Matt. 18 : 20. Compare Acts 2 : 42 ; 4 : 24). A community continually offering up thanksgiving and supplications can never cease to intercede for the magistracy, the people, and the world with which it is connected (1 Tim. 2 : 1). The more a congregation prays in the name of Jesus, the truer it becomes, and, as true, is always heard. Individuals ought to submit to all the discipline of the Spirit, and to all external order requisite for their attaining a more and more common prayer (1 Cor. 14 ; Ephes. 5 : 19). If they are bound to cherish their assemblies, they are equally bound to consecrate them in communion."[1] Again he says, "Communion opposes the predominance of individualism." There should be in public worship nothing which shuts out any class of persons, or any person, from its enjoyment ; but there should be a common platform, on which all can stand—a common feeling, in which all can share. Of course this communion in Christian worship is not a mere social fellowship, a mere natural genial feeling of sympathy, desirable as this is, but it is a fellowship in religious things. Therefore there will be, probably, those in every congregation who do not, in heart, join in the services ;

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[1] "System of Chr. Doc.," p. 357.

and yet the services should be such that they all may join.

And the pastor should not confine himself, in the exercises of public worship, to any particular class—say older persons, or even professed believers. The services of God's house should be so conducted that all persons may be comprehended and benefited, and every one have his portion in due season.

This opens an interesting and difficult question, as to *the theory of a Christian congregation*, in the conduct of public worship. Schleiermacher's views on this point, although independent and peculiar, are at least worth considering. They are noticed in Dr. Lücke's sketch of his life (p. 53). Dr. Lücke says, "But, on the other hand, I might declare that it has always afforded me special gratification, and has appeared to me exceedingly praiseworthy, when Schleiermacher has mounted the pulpit with the magnanimous assumption of his believing and affectionate soul, that he found the Christian congregation, as such, already established and gathered together by the Lord and his spirit, and that he was not called to the first planting of their faith, but rather to the watering of that which was already planted. Schleiermacher did not overlook the different stages of knowledge and piety which exist in a congregation; he took good notice of states that are defective. But (in preaching) he always assumed, as the starting-point, a certain average measure of Christian faith and life as existing in the congregation. In an age in which there are so many who deal with Christian congregations as if the work of redemption and regeneration had not yet found a beginning in them, either consciously or unconsciously, or as if it had every Sunday to be commenced anew, and by this perverse

Theory of a Christian congregation.

fashion, weary and exasperate, rather than elevate and gladden, Schleiermacher's opposite peculiarity is only a matter of praise."

The pastor, in his preaching and sanctuary services, may not assume to take the place of God, and divide his congregation formally into the sheep and the goats (as in primitive Christian art the pastor is represented as leading both sheep and goats, and sometimes carrying a kid upon his shoulders), or to denote any one in particular in the assembly as having no right to join in the spiritual worship of God's house; for how can he look into the heart? His duty is to "hold forth the Word of life" to all; to show what true faith is, and what unbelief and unpardoned sin are; and each one may judge of his own heart. The pastor should preach for all and pray for all; he should preach truthfully, searchingly, but not invidiously, or with narrow personality. He should comprehend all in the present possibilities of mercy—in the wide arms of Christian love. The further question here arises, Should a preacher address one sermon entirely to the believing and one entirely to the unbelieving? It may be that sometimes this is absolutely necessary; the subject or the occasion may require it; but, as a general rule, it is better in every sermon, viewing it as a part of common worship, or as belonging to all, to try to have something in it, or to develop something from it, fitted to benefit all classes of hearers. Every true Christian needs to be admonished on all subjects that the impenitent need to hear, because he is still imperfect in all these points; and every impenitent man, on the other hand, can learn something from what is said to believers, because he thus discovers what the higher life is, and a desire may be awakened to secure it for himself.

Upon the true theory of a Christian congregation as

connected with the services of the sanctuary, Vinet has some interesting remarks ("Pas. Theol.," p. 204).

Under this head the warning might be sternly repeated that the people, the great democracy, must be interested in public worship. The loss of this is fatal. Religion appeals to all or none. The artisan as well as the educated man must have his wants met in the sanctuary, and find there the religious home of his intellect and heart. Otherwise there can be no life or progress, and we may tinker our creeds, and elaborate our doctrinal preaching, and dress our ministers in millinery, and bring our music of praise to the utmost perfection, and decorate our churches to the highest style of art, in vain. The truth is to be accepted and earnestly acted upon that the religion of Christianity is essential to the welfare of all, that it is the religion of the whole people, that it forms the common worship of all classes, and that in its sight human ranks and differences vanish away and men are equal. Humanity is one in its constitution and one in its necessity. The grateful affections of the heart are to be drawn out in the worship of the sanctuary, where rich and poor are poor and rich alike in the gracious presence of a common Father. All denominations sin in their un-Christ-like worship of the rich and influential, whereas the gospel says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. . . . Know ye not that the friendship of the world is enmity with God. Draw nigh unto God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted,

and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of God, and he shall lift you up."

The service of God's house should be edifying. This is the preacher's golden opportunity to build up the people in the most holy faith. Truth, not dogma, should be preached, and in every manner set forth. All the parts of the service should contain divine nutriment. The faithful manifestation of Christ in the sanctuary has ever been accompanied by the teaching and converting power of God. Henry Melville has a sermon upon "God's way in the Sanctuary" ("Sermons," vol. i., p. 403), in which his aim is to show that God rules in all the ordering of his house; that he uses his truth there set forth in his own way, or he uses what portions of it he pleases, for the conversion and sanctification of souls. It is, indeed, very rare that a sermon is received as a whole by any one of the congregation; but a thought, a remark, a sentence, runs and glances hither and thither, like quicksilver, through the hearts of an assembly.

The pastor, having endeavored to find out the real wants of his people, should try to supply them all. "We are debtors both to the wise and the unwise;" and as the unwise form sometimes a large class of the congregation, one should be careful how he preaches exclusively to the instructed, or wise (*die Gebildeten*).

Let us give up our scholarly ideals, and cast them to the winds, if they stand in the way of our coming to the people's true wants and hearts, of exciting a real interest on their part.

Edward Irving spoke of the teaching of ministers in these words: "They should prepare for teaching gypsies, bargemen, miners, by apprehending their way of conceiving of things; and why not also prepare for teaching

imaginative men, and scientific men, who bear the world in hand?" He went astray, doubtless, in his interpretation of the Scriptures; but as a preacher and leader, or prince, in the worship of God's house, in which and for which he lived, there is much to be learned from his life. While impressed with the idea of conducting the worship, in its outward forms, with a certain majestic solemnity and order, his heart seemed to expand at such seasons, taking in all, and yearning over them from the highest to the lowest, to instruct, nourish, and save them. The great quality of preaching, when regarded simply as an act of worship, as part of the services of the sanctuary, is *unction*, or that which is communicated to it by the spirit of Christ, and which shows itself in the preacher's desire to make his preaching and the whole service conducive to the spiritual life of all, and to the praise of God. Thus the service should be drawn from God and return to him, as the word which goes forth and comes back to its author; it should not be a purely human effort, standing by itself, and apart from God, but should proceed from the Word, the spirit, the love of God.

For the services of the sanctuary to be thus edifying, they should not be too long. Religious interest and elevation of feeling cannot be kept up beyond a certain point, since the power of receptivity is a measure of the power of production. The worship should not go on to repletion or exhaustion. While all are fed, the people should feel that there was ample provision left in God's house for all wants. There should be reserved power and reserved feeling. The exercises, with perhaps exceptional periods, should be even, simple, nutritive, instead of being protracted and unnaturally exciting. They should have less mental exhaustion and more spiritual interest on the

part of both pastor and people, than are sometimes thought needful.

The services of God's house should be genuinely devotional.

Let the order be irregular, the teachings be illiterate, but the heart will save all; while, on the other hand, if the devotional element be absent from the sanctuary services, there is the form without the life. The pastor should not enter the sanctuary to lead in its sacred acts without some preparation of spirit, without having steeped his own soul in prayer; and thus he may come to his people with his face shining from communion with God, as a messenger directly from the throne. The time will not probably come for one invariable prescribed form of a universal liturgy. "Christianity is a unity of life developing an infinite diversity of expression. A living, practical Christianity demands the highest freedom consistent with truth in its life and worship. The diversity of individualities probably increases with the growth of Christianity. There is such great intellectual activity now in the press, and in the pulpit also, upon religious themes—a sign to be thankful for—that there is need of a deeper devotional spirit to keep pace with it, and to keep it pure and genuine. Most preachers love to preach, but some do not so much love to pray. Public prayer is sometimes a hard task. Profound and practical preachers pray often in a most stiff and stereotyped manner. Many young preachers dread the public prayer. But by it the pastor gets power, and opens communication with God. Ministers should direct their thoughts and energies to it. The reason may be met, but spiritual life will not be developed until the channels of influence and new life from above are opened. The minister must learn how to

pray alone before he can pray easily and earnestly in public, conducting the souls of others in their devotions. Private prayer makes one rich in expression when leading the assembly of the people. He who prays much by himself opens the fountains, and his prayers at other times run with easy, abundant flow. He has power to create impulse, and feeling, and desire." The public offices which he conducts will be fervent as well as decorous and appropriate.

This leads us to speak of the public prayer in churches where there is no prescribed ritual—the prayer of the sanctuary. As a prayer to lead all the people, it should have a comprehensive and outwardly formal character.

The public prayer.

It should be plain, so that all may be able to follow it. At the same time it should not be carelessly expressed, and the language should be choice and pure, though simple.

It should unite all hearts; it should be common prayer; it should raise and bear up the desires of all hearts to God, as those of one man; it should have nothing private, peculiar, personal, exclusive in it.

It should have a premeditated order. It has been recommended that young ministers should write out the prayer for the sanctuary *verbatim*. This advice is good for here and there a preacher, but we would certainly not commend it to all; yet what is called in unliturgical worship "the long prayer," and perhaps all the devotional services of the sanctuary, should be sufficiently premeditated, in respect of the subject of prayer and the order of thought, to allow of no confusion or hesitation. But while the prayer may not be entirely unprepared, there should be nothing in it of a studied, literary, or ambitious character—nothing to attract attention by its

style ; it should be the medium of the desires of the whole congregation. These desires should be drawn into its current, so that none can be listening critically to its language, but joining in its hearty petitions.

It should be, in tone and language, prayer, not preaching. Even though the prayer may be thoughtful, and deeply subjective often, it should not express a train of thought so much as a train of feeling. It should humbly and penitently address God, and not the congregation. Chalmers said of Edward Irving, "There was a prodigious want of tact in the length of his prayers." They were in fact sacred orations.

While simple, the public prayer ought not to be a routine or conventional prayer. While it may not contain novel, odd, and startling expressions, yet it should avoid hackneyed phrases ; for these do not express fresh feeling, and time is lost in their repetition. The prayer of the sanctuary ought briefly to comprehend the occasion, the theme of the sermon, the peculiar wants of the time and the people, and the common wants of all times and of every people. Its variety should come from its being drawn from the subject of the sermon, or from the thoughts and feelings awakened by meditation upon a particular portion of divine truth. All expressions lacking dignity in the direct address to God ; all flippant familiarity with the Almighty, or even the carrying of a childlike manner of expression to too great an extreme ; all petitions which play around local facts or events, and which inform Omniscience of what has occurred ; and, above all, every expression that contains personal praise—these, simple good taste, to say nothing of a higher sentiment, would lead us to avoid. Neither human praise nor blame may be administered in prayer, but God should be the predominating thought.

There should be a Christian tenderness of tone in the public prayer, and in cases of affliction, and under peculiar circumstances, this common prayer might dwell for a moment upon personal particulars, upon the circumstances of families or individuals of the congregation.

Let it be remembered that this is the peculiarly devotional part of the services, the pure breathings of spiritual desire, which lend to all parts a true tone, glow, and unction. This common prayer for common wants recognizes the Holy Ghost as the Helper, and calls down the sanctifying influences of the Spirit to pervade and unite the whole worship ; for the true communion with God in public worship is essential to the communion of saints with each other.

The services of God's house, lastly, should be full of the new hope, joy, and immortal life of Christ.

The character of the worship of the sanctuary on the Lord's day, the day of him who rose from death and triumphed over evil, ought to be predominantly one of joy, not of gloom. It is indeed "*dies solis*," where the full-risen sun of divine love and peace shines clearly ; and this was the earliest view of the day, and of its comforting, strengthening, delightful services.[1] The element of "glad rest," the joyful and festival element, brought into the worship of the Christian sanctuary by the great fact of Christ's resurrection, and of his gift of "eternal life," may never be lost sight of. One should not obtain the idea from the worship of the Christian sanctuary that he might as well be in a pagan temple. The prayers, songs, sermon, should have their living unity in Christ—should all breathe of him and of his love, through

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[1] Justin Martyr, Apol. ad Anton. Pius ; Ignatius, ad Magnes, c. 9; Tertullian, ad Nationes, 1, 3.

whose complete offering a new approach to the throne of grace is made, and a pure spiritual worship is rendered possible. There can be, indeed, no true Christian worship out of Christ, or without the idea of sacrifice. We come to God through him who has made God known to us, who has shown us the Father, who has opened to us, sinners, a way of access to the Holiest. Vinet says, "Every hour of worship should present an entire Christ to the soul of the believer."

SEC. 17. *Church Music.*

There is no element of worship which so fuses the feelings and affections into one holy emotion, and thus brings the riches of the heart into the service of God, as church song; as it is said in Colossians (3 : 16), "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Also in Eph. 5 : 19, and 1 Cor. 14 : 26, reference is made to inspired songs, which formed a transition between the gifts of tongues and teaching, giving vent to deep and ardent feeling, though none of these first psalms have come down to us. "If any man have a psalm, let him speak." There are traces of lyrical inspiration in the Epistles, as the close of the eighth chapter of Romans; the thirteenth of first Epistle to the Corinthians; 1 Tim. 3 : 16; Eph. 5 : 14. These passages give us some conception of what inspired song was, as first heard in the primitive Christian assemblies.[1] Derived from the most ancient Hebrew worship as expressed in the song of Moses, the Psalms of David, the

[1] See De Pressensé's "Early Years of Christian Church," p. 372.

musical culture of the schools of the prophets, the temple and synagogue worship, it flowed naturally into the service of the Christian sanctuary, and was used by the Saviour himself in the singing of the greater Hallel at the institution of the Lord's Supper. "There is no doubt but the whole congregation took part in the oldest church song, and in proportion as the simple liturgy took on more copious forms, church song also began to take a higher flight, lauded with ardent encomium by an Ambrose, a Basil, and others. According to the Confessions of Augustine, whose testimony is later, the church song appears, at least in the West, to have been at first intoned with a very moderate inflection of the voice, "*ita ut pronuncianti vicinior esset quam canenti.*" From the time of the fourth century, however, we see a change taking place in this respect: church singers (ψάλται, *cantores*) began to make their appearance, and to lead the singing of the congregation; as also singing in parts, probably introduced by Ignatius at Antioch in Syria, becomes more generally prevalent, and is most powerfully advanced, especially in the East, by Chrysostom and Basil of Cæsarea. Transplanted into the West, it quickly caused the fame of the Ambrosian church song to resound in the ears of all."

The pastor, as the leader of the worship of the church, may do much to regulate this all-important department of public praise; and it depends upon him, in a great measure, whether it be worthy of God's service, and promotive of true worship, or something isolated, wholly artistic, and unspiritual. The pastor, indeed, should love the sanctuary and all that belongs to it—as is said in the eighty-fourth Psalm, of the migratory

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[1] Van Oosterzee's "Prac. Theol.," p. 386.

birds in the spring, that return to their accustomed haunts—he should dwell in it, and still praise God as his chief joy.

Sacred music should be simple and pure—almost severe—in character, grand and elevated in movement, so as to express the thought of immortality, and to bear up the soul on its strong wings to heaven. It may be also fervid and varied, expressing warmth of religious feeling and the spontaneous desires of the heart.

Music is naturally the expression of joy, as prayer is of affliction: thus James says (5 : 13), "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Much of the dulness of church music arises, doubtless, from the slow and languid movement with which hymns are sung; much of it to its mere loudness, without science or taste; it is owing partly to want of interest, and partly to the want of a cultivated taste. Church music should never be toned down to a painfully scientific precision, but may have considerable freedom, irregularity, and range—though it should be (that was Mendelssohn's noble idea, and to which he gave his life) the best music artistically—*i.e.*, the best fitted for the house of God, the most nearly conformed to the true principles of art in church music, and at the same time the freest and most full of life; yet, as art in religion should be secondary to higher ends, sacred music had better lack high scientific refinement than display much of scientific skill. The province of music in worship is not to please the trained musical ear, nor even to give variety and attraction to the public service, but simply to be the medium and breath of the common devotions of the people.

But we would not be misunderstood here; we would claim for art its proper place both in life and in the re-

ligious life and worship; it has too long been looked upon as an outcast upon which unintelligent, even if sincere abuse has been heaped. Art is as truly an expression, an inevitable expression of human thought and feeling, as are literature, philosophy, and religion. It enters into these as it does into all methods and acts of the mind. Without it a sermon could not be preached or a hymn sung. (Art is the application of fit means to high and worthy ends.) It has nothing specious or falsely artificial, and when we look at it in its profounder æsthetic sense as the subtle interpreter of nature and the divine thought, of the harmonies and beauties that lie hid in the worlds of nature and spirit, we do wrong to exclude it from religious things, and the worship of God. We cannot if we would. Let us recognize it as a divine fact and method, and sanctify it to God's praise. Therefore we say that the best church music is true art—the worst church music, false art. False art goes upon wrong principles. It does not obey the laws of religious music. It does not touch the springs of devotion that lie deep. It has not the simplicity, severity, purity, truth, that the great religious musicians and poets have aimed after from King David to Milton, Handel, Charles Wesley, Keble, Mendelssohn. Therefore to say that art should be secondary to devotion is not to say that art, rightly viewed, has anything irreligious in it or unfit for the house of worship, though false art has. It is only saying that art is not an end but a means, even as preaching is a means to the higher end of glorifying God. He who has grasped in his idea even the best Greek art, pagan as it is, who has truly studied the Niobe and the Laocoön, would never depreciate art, would never talk of art being a merely sensual thing, for the amusement of eye and ear merely; that it has no higher office and relation to the

wants of the soul ; that it has no religious element, or that there is no such thing as a Christian art, which is a true outcome of the Christian spirit, which is a pure and loving if humble minister to the holy offices of our religion.

The foundation of Protestant church music, says Hagenbach, is the choral.[1] The choral (*cantus plenus*, *plein chant*) was a very early institution in the Church ; and while gradually given up by the Roman Catholic and Greek churches, it was held upon, or rather revived, by the Reformed churches, as a means of spiritual reformation. Indeed, the very idea of church music necessitates a full chorus, or united song, and does not allow of the single voice, or the *solo ;* and it hardly allows of the church choir, which is a later innovation ; unless, indeed, the choir is joined with the singing of the congregation. The true way, we think, to carry out the highest idea of church music, is to have the thoroughly trained church choir and the common congregational singing combined. The choir is for the purpose of teaching and upholding the congregation, and should be in strict organic and spiritual relationship with the worshipping people—should form a part of the true Christian congregation. But in choir-singing there are four things to be considered which render it at best a precarious vehicle for common devotion : in choir-music the congregation involuntarily listens, not participates ; its implied object is musical gratification ; the attitude of the audience is unfavorable for devotion ; it requires the slow and measured pace of musical utterance. Choir-music, in a word, represents an ornamental or impres-

The choral the foundation of Protestant music.

[1] Grundlinien der Liturgik und Homiletik, p. 43.

sive style of church song; congregational singing, a devotional.[1]

"About the worst use a congregation can make of a choir is to leave it to do the singing for the people. To say nothing of human worship by proxy, the congregation which leaves the choir to do all the singing misses many advantages. Yet this is too often the case, and in some quarters increasingly so. In too many places of worship the work of the choir is becoming a separate and independent performance, and the body of the congregation look on with indifference or listen with interest, as the case may be. You may call it a Sunday concert in the house of God, but never call it congregational worship, when the people pay little heed to the singing, and take little personal part in it. Either the congregations should take more part and interest in the vocal worship, or leave it to the choir altogether, merely following them, programme in hand, as at an oratorio. Few congregations are prepared for such a decision as would exclude them altogether from the singing part of the worship except as listeners. Then, if they would not give up their right to sing, let them show their appreciation of the privilege by more skilful and hearty singing. Good congregational singing is not to be had without toil and cost. If it could come by merely wishing for it, then many congregations would sing much better than they do. They need to inform themselves what really is good congregational singing, and then lay themselves out for it accordingly. A minister cannot from the pulpit give much advice about singing; still less can he go into the details of art criticism. A few remarks occasionally, calling upon all the congregation to join more heartily in the

[1] See Willis's "Church Music," p. 24.

singing, is the most that he can undertake with propriety and success. The congregation needs to be called together apart from worship, and solely for practice and instruction in the vocal art. A skilful and judicious teacher can soon point out the usual faults and lead them on by intelligent practice to better work. Occasional practice in congregational singing is indispensable, and there is no first-class work done without it. The exercises for the production of the voice should be gone through, as also exercises in the different intervals and through various keys. A month's practice of this kind will be of more use for improvement than the singing of a hundred tunes. Those who take part in the psalmody of the congregation should be encouraged to practice the exercises at home. The unison practice has many advantages, but it does not supersede private practice. The defects of the voice may be pointed out very clearly in the singing class. They can be most effectually corrected by private practice ; and those who will persevere in private for only half an hour a day will soon be able to make a better public contribution to the general worship of song." [1]

We cannot enter into the endlessly prolific theme of Hymnology ; but evidently perfection has not yet been arrived at in any of our numerous books of sacred song, although an advance has been made, in the right direction, in the character and the catholicity of the collections. Our books, however, have still too much in them that is unlyrical and unfit for public service. There is a vast deal of religious poetry extant, but few men have written hymns proper for the worship of the sanctuary and that live in the heart of

Hymnology.

[1] The Cornhill Magazine.

the Church ; we could count the names of such upon our fingers. This, indeed, is a rare *charisma*. Hymns that cannot be sung, and that are not sung, should be stricken out of public collections. Hymns not adapted to easy melodies—purely didactic hymns, preaching or dogmatic hymns, unpoetical or too poetical hymns, hymns that the instinct of a true leader avoids—these should not remain in the hymn-book. Perhaps not half the hymns in our hymn-books are purely devotional, or truly lyrical, or entirely adapted to the service of common praise. They are intellectual and too prosaic. "Music has nothing to do primarily with the intellect. For though it has the power of suggesting thought, it cannot do so when the words themselves, with which it is wedded, put a definite thought into the mind. The suggestive power of music only comes in play when disconnected with all words—when it appeals to the intellect or thought-power through the emotions which it excites—for in this way does music address itself to the intellect."[1] Christian song should have thought, or suggest definite ideas, for if it do not it would be singing as well as praying "without the understanding ;" but music chiefly has to do with the emotions. These are not the mere surface sensibilities, but those lying in the inmost depths of the moral and religious nature. In fact, the musician as well as the lyrist should have depth of moral character and a comprehensive culture of his faculties, so that he may be an interpreter of the profoundest wants of the soul. It is a wrong idea that a song-maker should trust wholly to nature or grace and not at all to art, since he thus tends to run in a groove, even as some of the hymn-makers of the Church have done, till having struck one chord

[1] Willis's "Church Music," p. 93.

sweetly, almost with angelic skill, they could do no more, they could soar no higher, and the reverberations grow less and less distinct, less and less moving. This is not the case with Keble, who has fresh thought. The function of the hymn-maker is to cause us to feel the living reality of spiritual things, to inspire those strong emotions that lift us into a higher plane of love and duty and fit us for living divinely. Keble's "Christian Year" feeds the soul as well as the religious sensibilities; it helps the daily Christian life; it carries us over rugged places, and breathes into us unselfish, heroic, Christ-like thoughts. The hymn-book should be a loved and favorite book among the people; it should be in the hands and in the hearts of the congregation; therefore it should not be bulky, nor contain many hymns that do not have root in the common faith and affection—that are abstract, studied, and subjective. Old hymns that have borne the wear and tear of ages; those that are, in fact, reproductions of the most ancient hymns of the Church, as the "*Veni, Creator Spiritus*," and hymns that have their inspiration from the word and spirit of God—true Christian hymns, in which Christ and his praises are sung—those are the best. As to the tunes, they may, and perhaps should, comprehend the four parts suited to male and female voices—to all voices; yet it must be said that the best judges of music in Germany prefer that the congregational singing in the churches should be unisonal, all following the air. The tunes should be suited to the spirit and character of the hymns; notwithstanding Wesley's famous aphorism, the tunes ought not to have light and degrading associations. The transmigration of tunes is said to be a very curious study by which we find that good Christian worshippers are now devoutly singing tunes that have had a popular and sometimes even bacchanalian origin, as

"There is a land of pure delight," which once was sung to the words of "Drink to me only with thine eyes;" and "Hark, hark, my soul, angelic notes are swelling," chimes most fairly with the tune of "*La Suissesse au bord du lac.*"

The practice of playing long voluntaries and interludes, breaking the current of united song, is to be reprobated. The organ is a noble instrument, wonderfully adapted to church music; "it dwells in the house of God, and is enthroned in holiness—a church within a church;" it should, nevertheless, keep its own place, and act a humble part. It should merely aid and accompany the songs of the church, and not usurp an exclusive place in the services of the sanctuary. How often is the impression of a tender and spiritual service entirely destroyed by some performer's playing, in thunder tones, an opera march to accompany or hustle people out of the church! On the contrary, they should be led out with the parting benediction of peaceful and solemn music resting upon them, not blown out as from the mouth of a piece of musical ordnance.

We would give some brief reasons for the adoption of a more general style of congregational singing in our churches.

Reasons for congregational singing.

It is scriptural, and in accordance with the spirit of Christianity. The first song of praise given us in the Bible is the song of Moses (Ex. 15). "Then sang Moses and the children of Israel this song unto the Lord . . . and Miriam and all the women answered them." Here are both congregational singing and responsive or choral singing united. In the Hebrew worship, although instrumental choirs were in use, and were made a prominent feature of the musical service of the sanctuary, yet the whole congregation joined in the

choruses. "Let the people praise thee, O God; let all the people praise thee," was the spirit of the worship. "Both young men and maidens, old men and children," united in the song of praise. The whole assembly was divided into three parts, or choirs—into priests, Levites, and the great congregation. (See 1 Chron. 15 : 16-25; 25 : 1–8.) This arrangement was for antiphonal choral singing. (See also Nehemiah's account of the dedication of the walls of Jerusalem, Neh. 12.) But among the early Christians, such a thing as even a choir was entirely unknown. In the time of Pliny, he tells us the assembly sang a hymn together, "*Carmenque Christo, quasi Deo, dicere secum invicem,*" probably a kind of metrical prayer sung or recited rhythmically at the public services and feasts of love.[1] The singing of all the people at the communion table, which has descended to our times, was undoubtedly the general mode of singing of the primitive Christians. It was not, as has been seen, until the fourth century, in the beginning of spiritual decline, when the true spirit of Christianity was dying out or being replaced by a hierarchical unity, that the distinct choir was introduced. Pope Celestine enjoined that the Psalms of David should be sung antiphonally. An ecclesiastical historian says, "A distinct class of persons was appointed to take charge of this part of religious worship; but the people continued to enjoy, in some measure, their ancient privilege of singing together, joining occasionally in the chorus and singing the responses."

Returning, then, to general congregational singing, is returning to the method of the primitive Church, and it best expresses the social spirit of our faith. United song

[1] Lib. x. Ep. 97.

lifts hearts above all walls of separation, and enables them to flow together, if the object of the song is divine.

> "For all we know
> Of what the blessed do above
> Is, that they sing and that they love."

This communion of hearts in song cannot be realized so well in choir-singing; for listening to the singing of others is to remain one's self in a passive condition. We may be delighted, softened, and thrilled by the music, but the heart is not stirred as in the act of singing one's self. The effect is æsthetical, not devotional. The deepest springs of emotion are not touched, and the melody in the heart is not heard. When the novelty of congregational singing is worn off, the heart of the people goes out in spontaneous worship of God while singing in accord together, each forgetting himself, and all borne up by the sacred words into which the voice and heart are thrown. Therefore we believe there is more of true worship, and more of true honor of Christ, in congregational singing, than in any other kind of church music.

It fills an important want in public worship. It makes it common; whereas, as it is sometimes conducted, it is the least so of all modes of worship. We often depend upon the stimulus of the sermon to keep people interested. There is not enough of the gentle, healthful, and simple action of the minds and hearts of the people, while themselves participating in the solemn and joyful services of the Lord's house. Diffusive congregational singing would go far to remedy this serious evil; and, as has been said, this method is the true Protestant method of church music. Gregory I. reintroduced the Ambrosian song or chant in the place of the choral, thus limiting again the people's share in the singing; and, in opposition to

this Roman Catholic choir-singing, the congregational mode was introduced into the Reformed churches chiefly through Luther, and became a mighty instrument of reformation in Germany, Switzerland, Scotland, and England. Papal writers fulminated against it, as an instrument of fanaticism and revolution. It was the singing of the people, in contrast to the singing of the priests. It was earnestly adopted and employed by the English Reformers, who, however, disapproved of the use of the organ and the singing of responses, not liking what they called "the tossing of the psalms from one side to the other, with interminglings of organs." The Westminster Assembly approved of this method of singing in these words: "It is the duty of Christians to praise God publicly by the singing of psalms together in the congregation, and also privately in the family. In singing of psalms the voice is to be tunably ordered; but the chief care must be to sing with understanding, making melody unto the Lord with the heart as well as with the voice." Congregational singing is still the mode in the European Protestant Reformed churches, especially in Scotland and Germany. In the city churches of Germany the choir is added, to sing more elaborate introductory and occasional pieces; but in the ordinary singing all the people join, and sing with a heart, with a full voice, unto the Lord. No one thinks of his own singing, but each seems to be absorbed in the simple act of worship. There is not much of elaborate melody or tune to the hymns, only a certain measured rhythm, almost monotonous in its effect; but one never loses the idea that it is a real part of the worship; and, at times, in the larger congregations, the wave or swell of sound is majestic, although the artistic effect is the last thing thought of.

It is expressive and promotive of a spirit of revived

religious life. It is a noticeable fact, that in times of spiritual reformation Christians instinctively resume congregational singing, like streams that in time of freshet flow together. Now there must be some connection between the two facts. New converts love to sing; and as men become more deeply interested in spiritual things, more filled with the thoughts, feelings, and joys of Christ's kingdom, they give utterance to these new emotions in united song. Congregational singing is an untrammelled and joyful expression of the heart; it is also a humble expression of religious emotion. The individual is lost in the multitude; all are brought to the same level; the spirit of criticism is expelled. No one says, "How finely that was sung!" but each one feels that it is good to sing, because God is good, and is to be praised and adored by all. If one voice is too high, or another too low—if one is too shrill, or another too harsh—what matters it? It is a stream of united praise to the Most High, that flows, even if it flows like a mountain torrent full of rocks and breaks, toward the ocean of God's glory. True religious impressions are often made by congregational singing, where the spirit of praise and love abounds. Its humility, its good feeling, its expression of union and brotherhood, its simplicity and fervor—these penetrate and affect the hearts of even unbelieving men. Many men have been converted by the simple hymn in which all Christians join, who have stood out against the preaching, which is the expression of one mind and heart. Thus, music may sometimes become not only the means of expression, but the means of impression—of deep and lasting impression. Congregational singing is also an economical method. Church music, as every pastor and paying church-member knows, is an expensive item; but in diffusive singing the whole matter of church music be-

comes more an affair of the church-membership itself, and tends to develop the talents of the church, and thus a church is led gradually, as it should do, to depend less and less upon the world outside, and to be sufficient in itself for all its needs, even of the most practical and scientific kind. Any one who has a "musical gift" may thus employ it for God's praise, and do as much for the glory of his name, and give as much to the cause of Christ, by voluntarily practising that gift in singing with the congregation, and in teaching the congregation how to sing God's praise, as in any other way.

But congregational singing cannot be perfected in a day, for it is a great work, a great consummation, which must be skilfully and patiently labored for. Of course, as has been said, there must be some correct knowledge of music in the congregation, and the people must have striven to cultivate themselves in this respect before any adequate result can be obtained. All the children and youth should be taught to sing in the public schools, in the family, in the Sunday-schools, and in the church musical training schools. There should be, at first, a leader, a choir sitting with the congregation and mingled with them, or perhaps on the front seats, and an organ; for the attempt to introduce congregational singing by summarily and entirely discarding the use of the choir, is one reason why it has so often failed. It is a grand mistake, we again say, to think that church music is not art; it is true art, the pure expression of the devotional spirit in music, that spirit kept in the bounds of order, taste, and the severe rules of science, and yet breathing the free harmonies of the soul in acts of love and praise of the Most High. Mendelssohn's as well as Sebastian Bach's ecclesiastical music was the highest triumph of art—an art that often requires as exact and logical think-

ing as any branch of higher mathematics. It was in accordance with the profound laws of harmony in the universe God made. Music does not come from heaven in the sense that human effort is not needed to attain it ; and perhaps some individuals cannot acquire it at all, though we believe that there are few who cannot learn to join in the singing of public worship. In Germany all sing because they have been educated from childhood to do so. We, as a nation, have also the native musical ability, but not always the musical cultivation. Shall a beginning never be made? Shall we sit dumb in the Lord's house forever? The tunes selected should be at first plain and simple—the old familiar church tunes, in which there is real genius and melody, not the easy-going jingling tunes of the modern revival order that will go out of fashion because not founded upon true principles of musical science, but tunes having little of difficult variation or rapid changes ; for we want no delicate turns, nor brilliant effects, in congregational singing, but something free and grand in movement ; and it should be thoroughly understood that all are to join in the endeavor. It is to be congregational singing ; the whole congregation is to be compromised for the success of the good experiment, and every one is to feel a personal responsibility. Let it be understood (and the pastor must be the chief leader in the work) that this part of the service is to be *reformed ;* is to be brought back to the true congregational way ; is to be changed from the Romish choir-singing to the primitive apostolic singing of all the people ; is to mean something ; is to be true worship ; and that every one is to sing the praises of God. If that is done, then God will bless that part of the worship of his sanctuary ; and we venture to predict that a new religious life will come in with congrega-

tional singing ; for then the people will not be listeners but worshippers.

SEC. 18. *Preaching.*

Preaching, viewed as a constituent part of public worship and also of the pastor's duties, demands attention in any thorough work upon Pastoral Theology ; yet what we have to say here will be of a practical nature, mainly suited to young preachers, theological students, and those entering upon earnest pastoral and evangelistic work. In a companion volume the subject of "Homiletics" has been discussed, to which we would respectfully refer the student for a full and, if we might venture to say, scientific treatment of this theme.

So much has been written upon preaching that it seems as if the time had come for preachers to put into vigorous execution the wise counsel from so many sources, that there may not be a plethora of "advice," and it shall become, in Coleridge's words, "the worst kind of vice ;" for we may theorize upon preaching to the end of the world, but if it end there the world will not be saved.

The spiritual element in the sermon cannot be too strongly emphasized. (Preaching flows out of praying.) It is the faith of the heart put into a practical effort to do good. As we believe, so we speak. A sermon, therefore, should come from the heart, a believing and loving heart, more even than from the head. If it do not come from the heart, while it is not always equal in ability to other intellectual performances, it lacks just that element which would give it power as a sermon. The most common fault with preaching is that it does

The spiritual element in preaching.

not touch the heart. The fault probably lies with the hearer, since the soil must be prepared for the seed ; but while often liking a discourse, even wondering at its skilful method or beauty of illustration, we catch ourselves saying instinctively, "That sermon would never convert me, or any one else." It is not meant probably to convert or go very deep. Its purpose is different and much more vague ; perhaps it is to gain the approbation of some man of mind in the congregation ; or it is an exhibition of one's power of thought ; if it do good it is to be done through its intellectual force ; it is not at all in the sphere of the spiritual ; it has not been conceived from that divine point of view ; it is not vivified with the breath of a prayerful devotion, with the regenerating influence of the Holy Spirit ; it moves on a lower plane of forces and is impelled by a thoroughly human inspiration. Preachers, young and old, are liable thus to err, thus to lose their hold entirely upon the supernatural where spiritual or converting power is generated.

A hopeful tone.

The tone of our preaching should, under all circumstances, be hopeful. A sermon may be made so intensely exacerbating and solemn that there is no chance left for anything quietly to grow, for any motion of timid but honest inquiry, of any upspringing desire, of any new, tender life. It may be only the dry wind that consumes everything. Such preaching gives no play to nature, to man's instincts, desires, affections, and hopes, but galvanizes him into a sort of unnatural life, out of which the warm blood has fled. Young preachers in their first zeal may do this. They drive at the conscience with terrific force, forgetting that man possesses other qualities besides conscience—that he is a creature who laughs and weeps, who loves and hates, who is pleased with humor and wit

as well as stirred by truth ; who requires praise as well as blame, who starts forward at the voice of encouragement even more quickly than at the voice of censure. Sydney Smith did as much good by his wit as by his wisdom, but his wit was usually tempered and seasoned with wisdom ; it was never malignant and not even sarcastic, but welled forth sparkling and wholesome from a loving human heart. A preacher a hundredfold more earnest than Sydney Smith should speak with a cheery and hopeful voice to the human mind that cannot act at all in a state of despair. It needs the sweet provocative of hope to lure it into good activity. The atmosphere must be genial for the heart to open and blossom in. The Gospel itself appeals more to hope than to fear, because hope is the spring of all progress in man and in the world, as history shows, and it is this very noble and productive quality which Christianity has infused into human life, that has brought about the marked advancement of modern civilization.

Fresh thought.

There should be also fresh thought, the bloom and fragrancy of new ideas, in every sermon. We sometimes hear original sermons, but we also hear sermons that are eloquent, just as we have heard the same eloquence on the same themes a hundred times. Young preachers ought not to preach like old preachers—they should have something new. Pulpit eloquence of a stereotyped character may be transmitted from age to age, till it ceases to be eloquent, till it becomes the echo of an echo. What is said is excellently said, but there is a residuum of utter weariness in the hearers' minds which paralyzes all good results. Putting men to sleep indeed—putting their minds to sleep ! The mind feeds on ideas. That is its proper food. It never wearies with fresh thought, and

this is the reason why the preaching of the so-called Broad Church in England, of such men as Arnold, Maurice, Kingsley, Frederick Robertson, and Dean Stanley, has, in these recent times, aroused such an unwonted interest in divine things and given a new impulse to spiritual thought and practical benevolence in quarters where these had utterly died out, or had given place to bare materialism ; and it would be well for all preachers to know that as the mind is made it takes unending delight in new ideas, new truths, more than in familiar truth, however eloquently presented ; then they will be apt to cast themselves more boldly on their own thinking —not striving for entertaining novelties, but for fresh and independent views of truth, which is a proof of earnestness in the preacher. This individuality has singular charms, but it cannot be possessed by one who does not think hard, who does not exercise himself in severe studies, who does not enrich his mind by wide reading. Communion with great thinkers makes one think, deepens the soil of the mind, so that new ideas spring and grow abundantly to nourish also other minds. Thoroughness in the study shows itself in power in the pulpit. An audience is never tired of preaching so long as the preacher presents fresh thought out of his own mind, in a sincere and earnest way. The youngest preacher, if true to himself, may in this manner hold his audience captive.

Sympathy with the doubts of intellectual men.

The preacher, we would say further, should put himself in the line of vital sympathy with men who have intellectual doubts to solve. Not that he should share these doubts—he may or may not—but he should help men to meet and overcome them, as he himself is ever striving to come through doubt, conflict, tempta-

tion, and darkness, to the clear, full light of truth. He may thus draw men along with him instead of driving them before him. A wide-awake and clear-headed preacher, with his heart full of love to men, can do a great deal toward removing obstacles unnecessarily heaped about the truth—not only the rubbish of the past, but the rubbish of the present. The freethinking and atheistic mechanics of London who went from week to week to hear Frederick Denison Maurice preach at Lincoln's Inn Fields, did not go there to have their sceptical notions confirmed—not at all, but to listen to a messenger of God's kingdom, who at last took them on the side of their intellectual sympathies for bold thought, and who did not shrink from opening questions both difficult and profound, not smoothing them over with a dogmatic assertion which satisfied no reasonable mind. We do not say that Mr. Maurice did satisfy or answer all questionings, or was always wise in his manner of doing so ; but he was sufficiently in earnest to try to do this, and to be a helper of others in their extremest difficulties, and they knew it. The amazing activity of mind on the part of scientific thinkers has been met, as a general rule, by an intellectual dormancy on the part of the Church which is most hurtful and deplorable. Mr. Darwin has been sometimes used as a bugbear, has been made to say a great deal that he never did say in opposition to revelation, and, by thus painting him blacker than he is, and by not taking the pains carefully to show men where he may be true and the Bible true also, a great deal of unnecessary difficulty has been raised, which the exercise of common-sense and clear thinking might have prevented. Mr. Darwin himself said that his system of physical nature and Christ had nothing to do with each other ; they did not come in collision with or opposition

to each other; and why force them to do so? Popular reasoning on religious subjects will, at all events, go on. It cannot be stifled. It is strange that Protestant minds should think it could be. The people and the clergy are drawing apart. The clergy may retain their views, but the people will have theirs. Less and less do the clergy, whether in the pulpit or in the schools, retain the leadership of the popular mind on religious matters. This may be an evil or a good sign of the times. We think that the Christian ministry may continue to maintain a powerful and legitimately controlling influence over the popular mind in matters of religious faith and conscience, such as the New Testament gives them, if they will wield their authority aright; if they will set forth the truth simply and not themselves; if they will show that they are the loyal and humble servants of their Master in life, spirit, and doctrine, and that they sincerely desire not to make a gain of godliness, but to do good to all men and to bring them to God. They should not be afraid of losing their power by checking discussion, but rather by throwing into it all the light, energy, wisdom, earnest faith and inspired thought that they can. Thus they may discuss in a reverent and loving spirit the deepest questions—the nature of God, the work of Christ, the future destiny of man—saying all they themselves have gained of clear truth on these subjects, and not being afraid, modestly and prudently, to express their own difficulties, hopes, and fears, but aiding others to arrive at a clearer faith, and humbly waiting upon God for higher light in their ministry. We believe that all these deep questions may be discussed in the pulpit with perfect frankness, much more so than is now done, and in such a way as to interest and not repel the masses of thinking but nominally irreligious men. The timid vapidity of conventional

preaching will not satisfy these. There was really more freedom of questioning and thought about things divine in the times of primitive Christianity, when truth was not stratified into such rigid forms, than there is now; and it would be well for the Church to come back to that simplicity of the faith when the anchor cast within the veil held firmly upon Christ, though the storms of philosophy and persecution raged above. The reconciliation of faith with philosophy may still go on, while the divine elements of a true faith in the Son of God are kept pure and untouched.

The maintenance of the true design of preaching.

Preaching should still continue to be what it was originally intended to be, for if it does not it loses its power. It was instituted to build up the kingdom of God in the world through the heralding of a form of truth divinely adapted to produce radical moral effects. The pulpit is an accepted basis of public address and of popular influence, and it may be easily wrested from its purpose or transformed into a scientific lecturer's desk, a philosopher's stand, a literary teacher's throne. We may hear from it addresses upon political economy, social science, criticisms of great men and poets, travellers' descriptions of places and scenes, æsthetic and witty discussions, but the original design of the institution, as exemplified by the apostles, has vanished. Let us have the true thing, or give it up entirely. Let us not turn it into something else, or perhaps a travesty. We think that young preachers at this time, have a great responsibility laid upon them. In the first place, they are a power in the Church and the religious community. In other professions, as of the law and medicine, men have to wait until a few gray hairs appear, or a bald spot on top of the head, before the public have any confidence in

their judgment and will intrust to them business of importance; but, by a singular turn of opinion, young ministers are all the fashion in the churches. They are called to occupy the empty pulpits, and pulpits are summarily emptied for them to occupy. If this be so, they ought, with more humility than pride, to recognize their responsibility to God and the Church. The burden laid upon them is to maintain the true design and power of the pulpit. While not unnaturally rigid or fanatically solemn, thus driving away free spirits, they are still to oppose the lowering and mere entertaining idea of the pulpit. The tendency in public speech, in private conversation, in newspaper and book, now is, to turn everything serious into a joke. Divine truth is not so much point-blank rejected as laughed away. Ministers join in the resistless current. While it is not often tried in the pulpit, a jest upon the solemnest things has in it a spice which most tickles the public palate. This, certainly, is in bad taste, if nothing more. Preachers have to deal primarily with the conscience. There is such a fact as sin. Life is surrounded by impenetrable mysteries, and is no play to be walked through with smirking face. Men have great sorrows

> "More fell than anguish, hunger, or the sea."

The sanctions of the inspired Word are high as heaven and deep as hell and sharp as a sword, and he who takes off their edge does it foolishly. The pulpit means redemption from evil, joy from woe, life from death, righteous living from wicked living that leads to self-waste and destruction. "Christ Jesus came into the world to seek and to save them that are lost"—if this be not the gospel, what is the gospel? It is, at all events, no trifle, and the preacher is no jester. If he is, give him

his cap and bells, and bid him make the people roar at the multitudinous banquet of life ; appoint him the master of revels and the leader of fools, and let him take his place among the hounds that feed on the bones flung to them. While not a solemn and sanctimonious man, let the young preacher begin his work with a high spiritual ideal. Let him not lose the divine sweetness of his first love, the glory of his young hope. The old promises are true, and "they that turn many to righteousness shall shine as the stars forever."

This leads us to some still more direct and practical thoughts upon preaching.

The mind of the preacher should be filled with the earnest purpose to rescue men from the grasp of sin and its utmost evil. While suffused with the devotional spirit, while an integral part of the public worship of the sanctuary, preaching is not a formal address to people on Sundays, warmed up with religious feeling and highly proper for those who are officially ordained ministers and pastors, whether it may or may not do good ; but it is, on the contrary, something meant to be and to have a controlling power over men. It is meant to effect something. It is meant to reach men's real disposition and nature, beyond the intellect even, where are the springs of moral choice and spiritual affection. It is meant to arouse in them the feeling of divine obligation, the consciousness of sin, the need of Christ as a spiritual Deliverer, the believing acceptance of him as "the way, the truth, and the life," the implantation of a new and eternal life. Preaching is a force truly influencing men's destiny. As a fountain rises no higher than its source, preaching will not be anything unless it have a divine spring in the faith and purpose of the preacher who re-

The purpose of preaching an earnest one.

ceives his message from God, and gives it forth in the strength of God's inspiring Spirit to recover men into his kingdom. Therefore a young man should not begin to preach nor attempt to write sermons without having a true sense of responsibility in what he is doing, without feeling the absolute need of God's special aid, and without a purpose to save men from the uttermost power of evil and lead them into a holy life in Christ.

This opens the opportunity to discuss the point of preaching the whole counsel of God in respect of the doctrine of the punishment of sin after death. This grave question cannot be avoided. It has come into special prominence in these times, and will always be a most deep and difficult question in preaching. Our views on the subject, like all in this book, are only suggestive; they are worth what they are worth, but they are inspired by a strong desire to help young men in their work. We will preface what we have to say with some very plain words from a recent English writer:

"I take, first of all, as profoundly repugnant to the moral convictions of the democracy, the doctrine of eternal punishment as it is commonly held and taught. I here record my emphatic testimony to the fact that this doctrine is hated, and at the same time feared, by the 'common people,' to an extent of which we have little conception. The good-natured and amiable clergyman who preaches it from his pulpit, and tricks it out with such rhetoric as his resources command, little knows what harm he may be doing to some excitable and attentive listener. The preacher himself holds it with drawbacks and difficulties. He knows that he must take into account the case of those who have been left in practical heathenism, of men who, it may be, live in the practice of the purest morality without a belief in the

Christian revelation. But his words fall in all their naked simplicity upon the ears of men who are easily moved by the pleadings of love, but all whose notions of manliness and dignity revolt at the thought of being coerced by fear. Or more probably they fall upon the ears of some one whom vice has converted into a coward. He goes out a changed man, full of the terrors of the unknown world. He believes himself to be in danger of hell-fire, and as it is a most awful reality to him, he must needs warn his fellow-workmen, with coarse importunity perhaps, of their common danger, and preach to them the gospel of an almost universal damnation. These know their comrade but too well, understand at once the motive, the enfeebled morality, the immorality of the whole ; and they know that nine times out of ten he becomes within six months as much a reprobate as ever. No wonder they hate the religion of which they only see the parody ; and yet they fear while they hate, because they are conscious that they are living without God in the world. When persons talk of the use of fear as an instrument of conviction, they apparently forget that in the far more numerous cases where fear does not convince, it acts as one of the strongest repelling forces that exist in human nature, and passes invariably into an intensity of hatred and aversion. Certainly the defence of the doctrine of eternal punishment as a useful ' economy ' is the worst possible ground to take : the individual is converted to a questionable religion, the class is alienated from the highest and purest truths. I know from experience that the instinctive dread of this doctrine shuts the heart of many a dying and conscience-stricken wretch against the gospel of love. Men must be approached, not with a definite set of theological doctrines upon such a vast and mysterious subject, but with (it is difficult to

find a suitable word) an idea, in which hope predominates and fear mingles, the fear of sinfulness working out its own punishment in future ages." There is food for thought in these unpalatable words. The gospel of love and of hope is sometimes preached as if it were the gospel of fear; and "this is preaching the law," it is said, "which is fear." We should most assuredly preach the law, but not by itself alone, and rather as a preparation for the gospel. We should preach it as Christ teaches us to preach it, not "as it was said by them of old time," but as "I say unto you." He who does this is honored of Christ. "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should preach the law in the brighter and larger light of the New Testament, intelligently, as a means to a higher end, and not exclusively as a system of condemnation, of terror, of warning even, but in its true relations to the mind and to Christ's redemptive work in and for the mind; in order to show men how the law may be disobeyed, and how sin may arise, or what *sin* is, thus making the law a schoolmaster to lead to Christ. If it do not lead to Christ and a better righteousness in him, the preaching of the law fails.

The righteousness of Christians must exceed the righteousness of the Scribes and Pharisees, must have in it a living element of divine love and obedience which the law could never impart. Here, then, is the place of the law under the gospel, that by it men may see what their duty is, and how far they have departed from the perfect standard, and from that sense of innate righteousness, that eternal law of right written on the conscience. Thus the law brings the knowledge of sin. Thus appealing to men's own reason, the sanctions of the law have their effect. In this way the law condemns them when

they are self-condemned ; and in this way we may hope to convict of sin and to awaken that repentance which springs from a clear view of the righteousness of the law. Otherwise you may declare men sinners and they will sin on. Otherwise you may appeal to the fears and passions of men, and tell them of eternal punishment in vain. The law should be preached in such a way as to make its demand upon rational creatures who are made by the constitution of their beings subjects of moral government. Its penalties must appeal to the conscience, and not be preached with irrational dogmatism, with fiery assertiveness, nor so disproportionately and predominantly, as to lead men to fear merely, or to despair, or to what is worse, to indifference. The law should be preached in the light of the gospel, and never separated from the sweet light of the gospel, and from those inspiring and hopeful relations into which Christ has introduced the law. "For we are saved by hope." It is right to appeal to fear, for in the Word of God the deep and distant thunder of threatening is heard ; but it should be the fear of a reasonable being, the subject of moral law. The appeal must have its ground and object in the intelligence that thinks, chooses, and loves, and that cannot be treated as the brute, by lash and terror alone. The truth is, as Frederick W. Robertson said : "We know not yet the gospel's power ; for who trusts as Jesus did, all to that ? Who ventures, as he did, upon the powers of love, in sanguine hopefulness of the most irreclaimable ?"

Preaching cannot deal wholly with narrow school-systems of theology, with human masters, methods, and creeds, but rather with those great principles that underlie both the moral constitution of man and the foundations of divine revelation. It is beginning to be discovered that the great trend of the gospel is ethical rather

than theological, and that its main object is the formation of character. Preaching must deal with the elemental forces of character, where there is power to effect change ; where supernatural power, the power of gracious and superabounding love comes in, and man is perfected in God. The gospel is not the mere "story" of divine love, but it is a present and potent fact ; it is a divine method of moral restoration ; it is the eternal manifestation of the love of God to his creatures, even his sinful creatures ; and if this gospel of the love of God were preached at this day with the spiritual intuition with which the apostle Paul preached it, the world would see the same effects, for no power is so strong as love, the love of God in Christ, to reform immoral and corrupt humanity. A primitive faith in the gospel—the divine become human in its love, the impersonal and abstract become personal—would revive a power to whose energy the Roman Empire and three pagan continents yielded.

Anchored, then, in the doctrine that "God is love," the preacher can reason with safety upon the profoundest theological questions. When, for example, we look upon religion, not as a human theory, depending upon man's intellect to settle, but as the sense and the believing reception of the divine ; as the genuine reception of the righteousness of God ; as the recognition both by the reason and the heart of a higher righteousness and love than our own, and that this divine love alone covers, purifies, and saves us ; then we can, sheltered in this rift of the rock of divine love, contemplate the greatest mysteries of life, and the deepest and most tremendous problems of theology, without being moved from our Christian faith ; and in this way and from this standpoint alone can the preacher discuss the dark problem of the future state of the wicked. Even the Church cannot call

itself infallible. The human preacher, if he be the sincere servant of Christ, must be allowed more room—more room to breathe than he has been allowed to have before, on such vast and mysterious questions. Liberty of thought must be left to truly evangelic men, otherwise there can be no progress in theology, otherwise faith, being solely prescriptive and traditional, will no longer be a personal, real, and morally operative faith. This question belongs to the nature of divine things. It belongs to the heights and depths of God's inscrutable nature.

But this is certain, that he who loves God has in him eternal life ; and, on the contrary, he who has not the love of God, is dead while he lives, and in the eternal æons to come it would be exactly the same. Heaven and hell are but names of eternal states of the soul in its relation to the love of God. Could the child of God ever wish any higher heaven than to love God perfectly, for therein is comprehended all righteousness ; and could he ever fear any deeper hell than really (in spite of his creeds and confessions) not to love God ?

While we cannot but sympathize very strongly with much that has been said against the coarse representations sometimes made from the pulpit of the endless torments of the wicked, we agree substantially with the modest and reverential confession of Frederick Denison Maurice when he says : " I ask no one to pronounce, for I dare not pronounce myself, what are the possibilities of resistance in a human will to the loving will of God. There are times when they seem to me—thinking of myself more than others—almost infinite. I am obliged to believe in an abyss of love which is deeper than the abyss of death. I dare not lose faith in that love. I sink into death, eternal death, if I do. I must feel that this love is compassing the universe. More about it I

cannot know. But God knows. I leave myself and all to him." If he, or any one, held to the love of God, then he could tread firmly through those unfathomable abysses. If "God is love"—if that truth stands sure—then we can trust calmly in respect to "the righteous judgment of God." We can leave it to him in implicit faith. We are not compelled to rush to the Universalist doctrine, as Maurice distinctly avowed that he was not; nor are we forced to embrace the poor palliative of the annihilationist view; nor need we even avow as a matter of distinct belief the nobler and more philosophic theory of the final restorationist, to which the platonic mind of Neander inclined—if, indeed, none of these are taught us in the Scriptures; but, if "God is love," then we may endure the present darkness and suspense. If "God is love," then if he should even choose to grant in his revelation to us here not one ray of hope to the sinner dying in hard impenitency and utter selfishness, hatred, and impurity of heart; if the veil is shut on the wicked soul's future condition with absolute closeness—still we can be quiet and trustful. If only "God is love," the great problem of eternal life will be worked out by a law which cannot fail in the exactest particular, not only to render justice, but the utmost possible good, to every moral being susceptible of good. We can also interpret one Scripture by another. We can thereby through the analogy of Scripture arrive at truer modes of interpretation; and it may be that light will spring forth from the Word of God itself that shall cause the veil to be lifted somewhat from this awful problem, even in this world. But we can hardly hope that. The Bible seems to be a book that does not have much to say about the future life except to reveal it. It says what a man sows that shall he also reap, and leaves it there, with a sublime refusal to

enter into further explanation. It pins us down to this life—to our service, love, and obedience here. If we love God here it will be well with us hereafter. The conclusion of the whole fifteenth chapter of the First Corinthians, that wonderful and sublime chapter concerning resurrection and immortal life, is this : "Wherefore, my beloved brethren, be ye steadfast, unmovable ; always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

We think that any man or preacher is at liberty, as a free thinking man, humbly to hope in regard to the unknown future that it will be better than he sometimes fears, and that the very principle of evil may be finally eliminated from God's universe, and that all things may be harmonized by him who is the manifestation, or the active power of the love of God—even the Son of God, the Reconciler—and we ought to be willing to permit others also to have their hopes, their theories, and their thoughts, concerning these inscrutable and divine mysteries ; but the preacher of the gospel who is flippant in his treatment of this profound question ; who makes light of and denies the fearfully destructive character of sin as set forth in the Scriptures ; who treats the Word of God and its sanctions as a little thing, or says passionately that such and such things must be so whether the Scriptures say so or not ; who preaches in a spirit of unbelief views opposed to the letter of Scripture ; who leaves open a loophole to the souls of his hearers to defer their repentance until after death, in a vague hope of some continued life of better prospects to come ; who is not willing to receive the words of Christ and to preach them with childlike simplicity and sincerity—that man, we think, has departed from the humility of Christian faith ; he has set up his own judgments against God's Word, he

measures divine things by human standards, he dogmatizes where he should trust and adore, he has lost the vocation of the Christian preacher.

Perhaps we have sufficiently indicated our general view of the tone and spirit, if not the way and method, of preaching upon this most difficult and tremendous doctrine of the future of the wicked—not of hiding its weighty importance when rightly set forth, not of trifling with or ignoring it, not of saying one thing and believing another, not of the preacher's repressing honest difficulties in regard to doctrine, nor keeping from his people any new light that has been shed upon his own mind from the study of God's Word, but preaching this mysterious and awful doctrine in great humility, in carefulness of statement, in a simple, undogmatizing, scriptural, and loving spirit, and while warning faithfully of peril, yet lifting up the bright light of the gospel's immortal hope for man. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Definite object in every sermon.

It is not enough for the preacher to have this general purpose to do good and to save men's souls, but every sermon should itself have some definite object, should be a shaft aimed at a mark, should be intended to achieve some end. A powerful American preacher said that he strove always "to get a verdict from his audience before he left them." Let a man ask himself, "What do I mean to do with this sermon, what do I desire to accomplish by it, what is the

particular end I have in view in making it? Do I wish through its means to convict that man's heart of its deep-rooted selfishness, and bring down his pride so that he may have some chance to be saved by divine grace; or do I mean to arouse that sleeping believer and revive the spiritual life of a dead church; or do I purpose to start a new thrill of desire for higher things in a paganized and sensualized community; or do I mean to build up the community in a nobler culture—in gentleness, honor, honesty, temperance, pureness, benevolence, and sweet Christian charity;—or do I intend to lead the humble child of God into still higher, more peaceful, and expansive regions of divine truth, and joy, and holy life; or do I rather desire to assuage the sorrows of a bereaved spirit crushed out of life by its many woes—what is my specific aim, and how do I intend to effect it? We have practised with the rifle enough perhaps to know that in order to hit a distant mark it is not enough to hold the piece straight, but there must be also an effort of will—the mind must grasp the mark. It is a strenuous mental act, the grip of the will hold of the object. And so in preaching, the effort of the mind must be intensely bent upon the attainment of the special end in view, and the sermon is simply a means to that end, and not itself an end. Let the idea be abandoned that the sermon itself is of any particular importance, but let the mind be thrown over the sermon, so to speak, into the end you have in view in preaching the sermon. In this way sermons will not be composed vaguely; they will not be mere religious meditations upon truth, certainly not mere moral essays or literary compositions, but well-deliberated means fitted to accomplish some specific object.

It is a good thing for a young preacher to begin to write from particular texts instead of writing from

general topics, so that thus he shall become a true and close interpreter of the Word to men. This is the best plan to insure a permanent, varied, and fruitful ministry. This is truly honoring the Word of God, of which ministers and pastors are servants.

Interpretation of the text.

Having been led to select a text in a legitimate way—we say not how, but ordinarily through the systematic study of the Scriptures in connection with the field of work where God has placed a man—then the next thing is to study the text carefully in the original Hebrew or Greek, and by a faithful exegesis both of the words and of the thought to come at the true meaning of the passage, of the portion of the bread of life with which the people are to be fed. Here one is to find the subject-matter of his sermon. Thus to come at the genuine teaching of the Word of God is a great responsibility. The fact that the sermon shall be effective spiritually depends much, if not altogether, upon this.

Having thus to the best of one's scholarship and ability drawn out the true contents of the text, then the next question is, How shall this divine truth be made known to men so that they shall give heed to it to their eternal good? This teaching of the old Word is to be made a present lesson, to be brought into living forms of human discourse, to be offered in an interesting shape to minds; and here, with the constant help of God's spirit, human art, skill, method, and thought are lawfully to be employed.

Introduction or beginning of the sermon.

As a general rule, the opening part of a sermon should be the explanation of the text, the circumstances under which it was written, the mind of the writer, and in fine all which serves to elucidate and explain the passage.

Let the scene be imagined or reproduced in a fresh, graphic manner—not only the outward scene, but the moral and spiritual *milieu* (as Taine says of a work of art) of the original utterance ; but the introduction of a discourse upon divine truth should not be ambitious or wearisomely long, and the preacher should only aim at clearing the way for the subject itself and at awakening an interest in it—he should not be long in getting at the real discussion.

The subject stated.

The subject or proposition of a sermon should be stated in clear and unqualified terms, so that all may know what the preacher is speaking of, what is the truth to be enforced. This, at least, for the young sermonizer, is the most sensible way by which attention may be concentrated and men's minds drawn to the truth, thus to state quite early in the plainest words the true theme of the discourse.

Development.

The subject-matter thus announced may, nay, should be developed in some orderly method or plan, some vigorous though not stereotyped form, so that the most illiterate man of the congregation, if he have a sound understanding, can comprehend the run and flow of the argument. If one wishes to leave a permanent impression he should have method. A sermon must have points if it would instruct. Thought itself is the master. Having thought the matter through and through, let the preacher follow simply the plan of his thought, and the free filling out of this plan is the sermon. One need not rigidly stick to a plan, for it is useful only in guiding and shaping the discussion and preventing the mind from wandering. The plan is not the vital thing, and should exercise no tyranny over the thought, for it merely marks out the way. But here the preacher may, if he please, leave his logic and leave

Scripture too, and strike out freely; he may view the truth in its relations to other truths; he may fearlessly reason and expatiate; by looking into his own mind and heart he will speak best and most directly to other hearts; and let him, if possible, thus come at first hand to a development of divine truth and it will become a reality also to others. Have I committed sin and repented? Have I been tempted? Have I felt the power of divine grace and the sweetness of divine love? A man may draw from these founts of his own experience in human and divine things, and no man then will despise his youth or think him a novice, but men will only think of the truth that he utters.

It is unfortunate for one to fall into an iron-cast method of making sermons, for every subject really makes its own method, so that a sermon should be dynamical rather than mechanical. However much of argument there may be—and almost every sermon should contain a body of manly reasoning—let not the discourse take a purely argumentative form, appealing exclusively to the logical understanding, but in its free development let it also have unction, appealing to the moral and spiritual nature, to the sensibilities, affections, and desires, through motives and by illustrations that touch the springs of character. In the sermon of a young preacher above all there should be much illustration. This makes preaching interesting to most people. If bare and sapless, if there be no living leaf, or bud, or fruit of illustration, of observation drawn from real life, the sermon will be a dry branch fit to be burned. Illustrations should not be the mere ornaments of rhetoric, but living analogies that help the thought, and attract, relieve, and teach the mind. They themselves become means of persuasion and instruments of awakening thought and feeling. So our

Saviour preached to the common people, who heard him gladly.

Practical application.

There are but few sermons which can afford to leave out of them, somewhere, a practical application of the theme to the audience, though some sermons by their living method and earnestness make their own application. But in the conclusion of a sermon, if nowhere else, the whole discussion should be brought to a head, and brought to bear upon the heart and conscience of the hearer. It should be weighty, even if tender and affectionate. There should be no getting away of the most slippery mind from its grasp. It should leave a lodgment of divine truth—a seed of eternal life—in the heart. It is a fine thing to preach, but to preach to no true purpose is a terrible thing; for every idle word in this high service of the Most High the preacher himself must give an account. We may theorize upon preaching to our heart's content, and make the most philosophical observations about it, but in a true sermon the preacher should speak the living Word so that men shall hear and live; and if he can learn to speak this without a sermon to read from, delivering the message of God warm from his mind and heart, he will have infinitely greater power with the people to do them good, than he otherwise could have. The writer has carefully studied congregations in the Old World and the New, at the East and the West, and he has almost invariably found that where a preacher has first studied his sermon faithfully and put substantial thought into it, and then stood up without a written note before him, and spoke directly to the people, giving his mind free play, he is the one who has the largest audience, he is the one who makes his mark, he is the one who moulds the people with plastic hand and turns

them with ease and power into the ways of righteousness and peace. Men throng to him as to a banquet. He is the people's preacher. The other churches are respectable but cold; their galleries are very often thin, and the spirit of life and of power does not seem to be in them.

SEC. 19. *Conducting a Prayer-Meeting.*

As a Christian body, depending upon common aid, looking for common blessings, working for a common object, bound by common hopes, the Church of Christ feel an instinctive drawing together in the exercise and expression of their devotional desires. To worship together once a week in the sanctuary is not enough. Among many Christian denominations disciples are constrained to meet often in the name of Jesus, relying on his clear promise.

The prayer-meeting is important, because it is one of the chief means of maintaining the Church's life; and the meeting is difficult to sustain, because the spirit of prayer is the expression of the spiritual life of the Church, and because certain reasons beyond the prayer-meeting itself —beyond the power of the pastor—are constantly at work to deaden the faith of the Church.

Yet much may be done to render the prayer-meeting attractive and efficient for good.

In the first place, the pastor should indoctrinate his people, or they themselves should be thoroughly established, in three fundamental truths.

Faith in prayer.

1. In a perfect faith in the power, duty, and privilege of prayer. Prayer is both the natural and appointed means of spiritual life; it is a real communion with the source of all spiritual life; it is the necessary demand whose supply is in

God ; and it brings the human heart into a condition to be blessed ; as says Jeremy Taylor, the spirit "ascends and dwells with God, until it returns laden with the dew and blessing of heaven ;" and it follows that a Christian, or a Christian church, that neglects this means of intercourse with God, cannot expect to live or have power. There should be no lingering unbelief here. The power of prayer may be seen in this, that, as we cannot doubt, something besides the mere mechanical regulation of the material world has entered into the purpose of the Creator, and that the physical is subordinated to the spiritual. God is, above all, a moral and spiritual ruler. He is the source of law and of right. He must be ever on the side of goodness, and of religious truth and life ; and if a man or a church lives in the power of this truth, with perfect trust in God as his helper and guide, he will go to God in prayer, and his wants will have God's attention. Prayer is the expression of the Church's faith in and union with God, and of the using of this power. The church accustomed to pray, like a plant is always receiving the dews and refreshings of heaven. The essence of prayer, then, is spiritual, and not in the forms of words. Filial trust, faith, love, conscious dependence, unbounded confidence in the Father's promise, accompanied by personal holiness and harmony with the holy will of God—these make prayer, and make it effectual. Dean Stanley says of private prayer, and this may apply to the prayer of the whole Church : "We acknowledge the duty, we have learned it from our earliest years ; the very practice carries us back to the best days of our childhood. Once lose the habit and it may be hard to begin again ; but once get a firm hold of it, and you will feel that to have left it off, for a single morning or a single evening, is like dropping one of your daily employ-

ments, like striking off one of your supplies of daily strength, like throwing away one of your best opportunities of being what a Christian ought to be and wishes to be."

2. In the need of unity of the spirit in prayer. This unity is created by the Holy Spirit, who brings discordant spirits into one, in the will of God. Differences of will in the Church are occasioned by unbelief, pride, jealousy, ambition, indifference to truth, in fine, the working of the selfish principle; such differences prove the absence of the Spirit, or of the spiritual mind. Personal controversies, strifes for precedence, sectarian conflicts, doctrinal errors and discords, all human things that separate, abound where the life of the Spirit does not abound; but when Christians are brought into one mind, with one accord, there is the uniting work of the divine Spirit, and prayers become the inspiration of the Spirit, the utterances of the desires of Christ's heart, and are powerful with God; and that is the place, above all others, which draws the assimilating love and power of Heaven to it. This unity of the spirit of the Church implies also true repentance, the humble, obedient, and holy mind, brought into one with the mind and spirit of God and of his holy kingdom and people. Instead of many centres, as in the world, where every individual will is its own centre of life and purpose, there is one common centre of life in Christ;[1] and this is the work of the unifying Spirit.

Unity of the Spirit.

3. The cultivation of a spirit of constant prayer and supplication. Christians, we are told, should "pray always with all prayer;" they should "continue instant

[1] See Maurice's Letter to Palmer.

in prayer." The whole life of the Christian should be, in Origen's words, "one great continual prayer," for this is the expression of an abiding faith in God as the real Strengthener, Vindicator, Redeemer of the soul. The church member, therefore, should not expect to be made prayerful at the prayer-meeting if he carries thither no spirit of prayer; but he should live in such a prayerful state, that to meet his brethren to pray is but giving an opportunity for the manifestation of this spirit, and is therefore the greatest of privileges. Christians coming together without the spirit of prayer, with cold hearts, will kindle no new life, but will help to freeze one another; while, on the other hand, the concourse of truly believing, praying, loving hearts, will produce a more powerful flame of devotion, so that each and all will glow with increased ardor, and advance more rapidly in holiness.

Spirit of constant prayer.

The pastor should also set forth the reasons or motives which should draw Christians to the social prayer-meeting, as to the most profitable of all their meetings and services—such motives as the love of a common Saviour, fidelity to covenant vows and obligations, and the attainment of higher spiritual life. A constant attendance upon the meeting of social prayer will tell powerfully upon a Christian's life and character, as will a constant neglect of the prayer-meeting. As disciples of Christ, we cannot live alone: we are born into a household; and there can be, as a general rule, no great advance made in holiness, away from the common life, the common hope, the common love. One cannot well grow holy entirely by himself. And, lastly, he should urge the motive of advancement of Christ's work. This must come, and can come only, through common prayer and striving. What

The pastor's responsibility.

Christian can be exempted from this? There is a work to be done, as well as a holiness to be attained. Other souls are to be converted and built up in the faith, as well as one's own soul to be purified and saved; and a genuine desire to benefit men will bring Christians to the prayer-meeting, to seek God's aid, to obtain strength to work. The answer to their prayers for the conversion and good of men is often, we doubt not, in God's making *them* the instrumentality in doing this work, endowing them with a winning and overcoming power. Thus we hold that prayer should be always accompanied by the earnest, vigorous use of every other instrumentality of good. Prayer does not take the place of active effort. Good is not accomplished by men's praying and not working. A church may pray for the conversion of the world till doomsday; but if it lifts not a finger to aid the cause, and goes not forth, with strenuous purpose and self-denying labor, to bring the new kingdom of light and love into men's hearts, the world, as far as that church is concerned, will roll darkling on forever. Prayer aids work, prompts the best methods, inspires Christian zeal, and makes it successful.

But in regard to the meeting itself, so much depends upon the pastor for its right conduct, that he, above others, should be prepared in his own mind and heart, and should not approach it with a cold, preoccupied mind; for an unspiritual leader kills the life of the prayer-meeting. There is an intellectual preparation which he should make in his selection of the passage of Scripture, the hymns, the theme of prayer and contemplation, and the general direction to be given to the meeting, which lend it interest, aim, and depth.

Let us look now at some things to be avoided in the conduct of a prayer-meeting.

Self-confidence and self-display. In all the pastor says and does he should reprove this spirit in himself and in others. He should impress the conviction that it is a meeting with God for divine ends, and not for the exhibition of man's methods, thoughts, or powers. There may be freedom, freshness, intellectual life, brought in, but there should be no display of these, and there is no spot where such display is more out of place. The presence of God, the desire to reach God, the hungering and thirsting after the gifts and life of God—in a word, the devotional character of the meeting—should not be lost sight of; it is not a meeting for preaching, but for prayer; the didactic, the intellectual, the human element, should make place for the devotional; all the remarks and instruction should be but for the purpose of guiding the soul in its petitions, and awakening faith in the power of prayer and the nearness of God.

Things to be avoided in a prayer-meeting.

A complaining, petulant, desponding spirit. There may be solemn admonition and faithful pleading (indeed, this is the time for saying plain things); but to give way to a discouraged, fault-finding spirit is wrong toward God, and it extinguishes what feeble hope there may be. It does no good to be always telling the church how dead and cold it is; but let there be life in one's self, and that will communicate itself to others. Some church-members are in a chronic state of complaint, and this is their only capital. They should be silenced by the breath and prevalence of a higher spirit. Let the prayer-meeting be a serious and thoughtful, but still a cheerful place—a place of light when all around and outside may seem dark. True emotion is not often highly intensified, but rather expressive of an even sentiment of cheerful hope. If this is the tone of the prayer-meeting, troubled and

restless souls will run to it for comfort, peace, and refreshment.

Monotonousness. While there may be a certain degree of steady uniformity, the meeting should not be permitted to fall into a groove. One Christian brother —especially the pastor—should not do all the praying or speaking; neither should one truth or aspect of truth —not even the subject of a reviving of faith—become a fixed theme of remark or petition. Routine should be broken up, if needful, by bold summary methods. Different minds should be brought out; all talents should be developed; the monstrous error that one should be past forty or fifty years old before he has a right to speak in a prayer-meeting should be exploded, and young men should be summoned to the front. Passing events should be taken advantage of, and the present moment should be infused into the meeting.

Long prayers. "Where weariness begins, devotion ends." Long prayers, long remarks, long hymns, and long exercises, excepting in times of extraordinary interest, are dull things. The meeting should rarely run over the appointed hour; but while there should be no miserable rule as to time, yet there should be prompt movement in the meeting. All should be natural, fluent, and free. Brethren should be encouraged to pray for what they want, for no less and no more. There should be a basis of sincere desire in every petition offered, and nothing should be uttered for form's sake. If this principle were observed, the prayers of the best Christians would be abbreviated; for how much more do Christians often ask for in their prayers than they desire! The Lord's Prayer, which comprehends this world and eternity, how short it is! The publican's prayer, how few its words! The feeling that one is obliged to make a

long prayer, or a long address, prevents many a modest man from taking part in the exercises, who, perhaps, would be able and willing to utter one valuable thought springing from his own experience, or to put up one humble petition from the depths of his soul.

But let us now look at the things to be specially cared and sought for in the conduct of a prayer-meeting.

Things to be sought for in a prayer-meeting.

1 A full attendance. The pastor, to bring about this result, will find it necessary to converse privately with persons, as well as instruct publicly on the subject. He should kindly admonish Christians of their duty to Christ and his kingdom, and thus warn or win, if possible, all church-members to come, with more or less regularity, to the prayer-meeting; and, above all, the pastor should be present himself, and lead the meeting.

2 A good beginning. A veteran laborer in God's vineyard says that the pastor, or leader, should call upon the most spiritual first to strike the key-note of the meeting; for it rarely rises above its beginning. It is well to have one definite truth for meditation, springing from the Word of God, and thus the meeting will be grounded in the spirit and will of God; but no method should be rigid.

3 Freedom. It sometimes happens that a church-member, from age, character, or will, obtains a licensed tyranny over a prayer-meeting, to the repression of spontaneous feeling and speech on the part of the other members; which domination over the free utterance of the brotherhood should not be submitted to. The pastor should jealously guard the freedom of the meeting, and should nourish the most timid manifestations of the Spirit from all true followers of Christ. He should

encourage all expression of sincere thought and desire, and he should suffer no undue influence of any kind to weigh upon the perfect freedom of the meeting, not even the too great freedom of some.

4 Point. Even in the wording of prayer there should be direct and precise language. Superfluous sentences, long parentheses, vague and unmeaning expressions, should be avoided in the pastor's prayer; and this will teach others; but, above all, there should be definiteness of object in the petition; something in particular should be prayed for; and it need not always be, as we have said, specifically, a revival of faith, but some other object which bears upon the spiritual interests of the people, and which may be preparatory to a higher spiritual life; such as ignorance and darkness of mind in regard to divine things; the critical state of the country; some afflicting event or bereavement of general interest; the need of a better understanding and obedience of some principle of morality; some needed reform; some doctrine or grace, which has, perhaps, lain long neglected; the religious welfare of business men; the prevailing evils of the community; the condition of the impenitent of the congregation; the preaching of the Word on the "Lord's day;" the religious state and training of the young; family religion; the growth of holiness in the individual heart.

5 Life. Whatever else the prayer-meeting fails in, it should have life. Living thoughts, living prayers, coming from the heart of man, and going to the heart of God, should be sought for. The Holy Spirit—the "Creator Spirit"—should truly inspire the prayers, and breathe new life through the services. Coldness, deadness, sin, unbelief, are nothing but the results of the soul's separation from God; and this fellowship with God

the Spirit, being renewed, there comes life in the souls of God's children, and this is manifested to all in their prayers. Through all that is said and done, there should pour an ever-flowing current of life from the fountain of life.

Fervent faith. Such a faith is invincible; and the believer prays on, whether there be few or many to pray with him, grateful for the least answers of prayer, hungering and thirsting to be filled, believing that the prayer will be answered, and that the blessing will surely come. The woman of old time who was willing to take the crumbs that fell from the master's table, is a type of this humble but courageous spirit, faithful in times of declension, living in the love of God, never distrusting Christ, never despairing of his aid. One such praying believer, though the humblest of the flock, is an inestimable possession to any church, and should be greatly valued by the pastor; for such a soul forms a perpetual germ of revived life.

In conclusion, the prayer-meeting should be something real—it should mean progress in holy living, in purity, in love, and in every good work for men. It should prepare Christians to serve Christ. It should string their nerves to fight the good fight. It should not be sustained simply because it is the custom of the church to have such a meeting, and because it has come down from the most ancient and even apostolic times; but it should be regarded as an actual working power—as a means of present good. By it, the preaching of the Word may be greatly aided; for without the prayers of the church, the preaching of the pastor is not likely to be successful, since the power of the Spirit must be concurrent with the publication of the truth.

SEC. 20. *Baptism and the Lord's Supper.*

The true theory in regard to the two sacraments of the Christian Church, viewed more especially in their practical relations to the pastor's responsibility and their right observance as ordinances connected with Christian worship—the general subject we are now treating—this is about the extent of the ground we are, in this place, called upon to go over. Baptism has in it perhaps less of the element of worship than the Lord's Supper, but it is, nevertheless, the initiation into true Christian worship; it is a consecrating rite in which the Church devotes itself and its members to the service of God; and therefore it is essentially a rite of worship.

The rite of baptism signifies or stands mainly for four things.

What Baptism signifies.

(1) It is a symbol of inward moral purification. This is the simplest, oldest, and perhaps the original idea of the rite—viz., washing by water to symbolize inward cleansing. Those who came to John to be baptized came "confessing their sins;" and the apostles baptized "for the remission of sins." The idea of turning away from the world or from Satan and all his works—of giving up the world and its sin and evil—is contained in almost all the more ancient formulas of baptism; and the Reformed churches of Germany still employ this formula, "giving up Satan and all his works, and renouncing the world, the flesh, and the devil."

(2) It is a sign of initiation into the name or faith of Jesus Christ. It was of old used as the rite of entrance into a new religion, or into the name of the new object of belief, whatever it might be. Thus the baptism of John was an initiation into the religion of repentance which John preached. The baptism of Christ was an initiation

into the Christian faith. These two general ideas, of purification from sin and of initiation into the faith of Christ, are fundamental ones, though there are others, which we now proceed to mention, that flow out of them and are peculiar to the Christian use of the rite.

(3) It is an actual introduction into the membership of the Christian Church, and, we may add, if rightly received, an introduction into the fuller rights and privileges of Christ's kingdom. It is a solemn consecration to the service and Church of Christ. There is, indeed, no magical transforming power in the outward rite, but it is a solemn act introducing into a new relationship, like the marriage ceremony or the coronation of a monarch. It is also accompanied and followed by new powers and privileges which this new relationship confers. It is that objective act by which one is constituted a member of the Church of Christ, by which he is incorporated into the body and the communion of the Church. Christ said, "Go ye therefore and teach (disciple) all nations, baptizing them in 'the name of the Father, and of the Son, and of the Holy Ghost.'" As soon as they were "discipled," they were baptized. How readily this was done there are numerous instances in the New Testament. Three thousand were baptized on the day of Pentecost; a whole Samaritan city was baptized by Philip at once; the eunuch, the jailer, the centurion, Simon Magus, were immediately baptized, as soon as they professed faith in Christ. When they were "discipled," or received, or even in some instances but seemed to receive, the faith of Christ, then on the strength of this faith they were baptized and taken into the Church. Their faith was not fully developed, and in some cases, as has been said, it was only apparent. Here, we conceive, in this freedom and magnanimity of the primitive Church, is the

place where little children may be received into the Church by baptism. They are taken in as "disciples," who by the faith of their parents are already pledged to God, and will be taught and nurtured in Christ, and by the grace of God upon this faith and faithfulness of their believing parents, will become Christ's true disciples. They are baptized as those who are introduced into the Christian blessings which baptism signifies. They are baptized into the name of the Father—that is, they are to be considered as His children ; and of the Son, as their Lord and Saviour and Best Friend ; and of the Holy Spirit as their Guide, Helper, and Renovator. Even little children have need of the blood and spirit of Christ, and can receive this regeneration, or we limit God's power. Baptism is the simple expression of God's fatherly love and grace.

Infant baptism.

There is a heavenly Father of the child, as well as an earthly father. The baptized child is thus treated as if he were one who had a soul to save ; he is brought into communion with the spiritual benefits which Christ gives in his kingdom ; he is put into Jesus' arms, who said, "Suffer the little children to come unto me, and forbid them not." A study of the true force of this expression μαθητεύσατε (Matt. 28 : 19) will enlarge our hope and zeal as pastors, and will explain many difficult things.

The pastor should never lose sight of these children of the Church, who are thus constituted in one sense members of the Church, to be cared for and educated in all the nurture and admonition of the Lord ; for they are the hope of the future Church, those whom Christ has already claimed as his own by the seal of baptism, and the covenant of promise accorded to parental faith and faithfulness. The theory of the Episcopal Church in respect to children, beginning with their baptism and ending in the

rite of confirmation, when faithfully carried out, is one which, in many respects, deserves a profound consideration, as exemplifying the Church's tender care of its children, and its far-seeing wisdom in regard to its own prosperity and very existence.

In regard to this practical question of infant baptism, which will meet the pastor on the threshold of his ministry, we do not hold that a man should be considered a heretic who should place himself on either side of this question ; but we would express the opinion that nature, Church history, the Scriptures, and the profoundest theory of the Christian Church point in favor of the baptism of infants ; and yet there is just enough of the want of that positive declaration of Scripture, that decisive proof, which would render it unjust to bind the conscience on one side or the other. The historic argument is a strong one ; the usage of the Church is to be traced up past the times of Tertullian and Origen (the first of whom opposed the usage which proves its prevalence in his day), to the time of Irenæus in the first century after the apostles. And the usage seems to have been based by these writers upon apostolical authority.

In the New Testament there would appear to be no decisive proof against the fact of infant baptism, while there appears to be much presumptive proof in its favor. It was quite natural that the children of believing families should be baptized with their parents, and no particular mention, excepting in a general way, be made of it. It was the beginning of the triumphs of the Christian faith, and whole families from the Jews and pagans turned to Christianity, the children as a matter of course thus being received along with their parents into the protecting pale of the Church. In the same way missionaries

at the present day are in the habit of receiving and baptizing the children of converted heathen, and do not think of mentioning it. Some of the passages which would indicate that whole families were thus received by baptism into the Apostolic Church are Acts 10 : 2, 44, 48 ; 16 : 15, 30–33 ; 18 : 8 ; 1 Cor. 1 : 16 ; 16 : 15.

The analogies also between Mark 10 : 14 and 1 Cor. 7 : 14, though not decisive evidence, strengthen the presumption.

Here is to be found one of the main duties of the pastor in connection with the rite of baptism—that he shall see to it that the children of his flock, and above all the baptized children of the Christian Church, are reared in a Christian way. We shall speak of this when we come to the subject of Christian Nurture ; but to enforce the worth and beauty of this rite of the consecration of the children of believers by baptism—corresponding to if not immediately springing from the Old Testament covenant of believers and their households with the God of the Abrahamic family as sealed by the rite of circumcision—this is his privilege. He should follow this up with the parents and the children, reminding both of their duties —the parents that they have promised, and the children that they are promised to God, and are bound to God by solemn bonds, and that God's sure promise is to them if faithful. Here is the hope and seed of the Church. The pastor is both blameworthy and wanting in wisdom who neglects the children. Roman Catholic priests never fail here. They begin at the dawn of household life to ecclesiasticize the family ; how much more should we, as pastors, claim and instruct, and Christianly nourish those who really belong to Christ, who are presented to him in faith, who are set apart in baptism ; who are, in one sense, already members of the household and family

which is the Church. That which corresponds to the beautiful Episcopal rite of confirmation, when truly carried out, might be adopted by every church in regard to its youth—that a careful and definite instruction in the doctrines and the duties of Christianity should precede their actual entrance into the bosom of the Church, into whose watch, care, and fellowship they have already been adopted by baptism. As to the question whether all children—children of church-members or not—should be baptized, we would say that though not orderly, in an ecclesiastical sense, it is in accordance with the spirit of Christianity that all children should be baptized into the name of Christ ; and we sympathize with the words of a recent writer :

" Is it a fact that all souls are God's ; that his fatherly blessing waits for all, and his redeeming grace is sufficient for all ; that every child may be taught to say ' Our Father '? Is it true that baptism is the simple declaration of this fact—the recognition on behalf of the individual of this universal truth ? What, then, hinders the making of this declaration on behalf of any child ? It is the most momentous truth that can be uttered respecting him ; it is the one truth he needs to know ; it ought to be one of the first truths taught him ; he should grow from his infancy unto the realization of the privileges and the duties which spring from this relation. The parents are perfectly competent to have this declaration made on behalf of their child. He may be a prodigal and disobedient child ; but he will still be God's child. This is the one fact to keep before him all the days of his life. To have this fact impressively declared in his behalf in his earliest infancy would seem to be the most natural thing in the world for believing parents to do.

"Of course it is not necessary that this formal declaration on the part of the Church should be made more than once. When the child is old enough to enter into covenant with the Church, it is only necessary that he should signify his belief in the truth of the declaration made concerning him in his infancy.

"This theory might require the revision of some of our Confessions of Faith. The phrase is common to many of these confessions that 'believers and their households only' are proper subjects of baptism. This is commonly understood to mean members of the Church and their children. But there appears to be no good reason why any child should be refused baptism. If all souls are God's, the declaration of this fact may be safely made on behalf of any infant, whether its parents are members of the Church or not. And if parents, not members of the Church, bring their children to me for baptism, I will say to them, 'Certainly your children belong to God. As the minister of Christ I am ready to recognize them as belonging to him, and to baptize them into his name. And now, since you ask to have this declaration made concerning them, will you remember to teach them as soon as they are old enough to understand, that they are the children of their Father in heaven, and that their first duty is to know his will and to do it?' If parents are ready to make this promise, I see no good reason why their children may not be baptized."

Now, as God does not require of infant disciples what he does of grown disciples, it would be both absurd and wrong to admit by baptism an intelligent man into a communion of which he has no intelligent knowledge, or with which and with its faith he has no true personal sympathy. There is evidently a higher standard for him. Without personal faith in Christ, as a

real experience, credibly attested, he could not reasonably expect to be admitted by baptism into Christ's Church. God, by his apostles, did not require so much of those who were baptized out of heathenism, as he did of the Jewish converts, or as he does of Christians now. Thus (as we have already remarked) there are degrees of faith among those received into the Church, as there are degrees of education, age, capacity, opportunity, in which the pastor is chiefly called upon to make due discrimination. He must not keep the door too close or too open. He must not raise the standard of admission too high, but make it a true standard for every particular case. In an infant "disciple" it may be God's pure grace operating without any act on his part; in an intelligent child some beginnings of knowledge and faith are to be looked for; in an adult, motives and beliefs are to be examined with some degree of rigor; and yet even here you would not require that of a poor and ignorant person which you would require of one who has had every intellectual and moral advantage. The only scriptural condition of adult baptism, for learned and unlearned, is faith in Jesus Christ, testified to by a willing confession of him, and by the beginning of a good and righteous life. No pastor or church may refuse the initiatory rite of baptism to any true believer in Jesus Christ, nor may he overload the conditions of admission into the Church of Christ with arbitrary human conditions.

4. It is a pledge and promise of the fullest gifts of the Holy Spirit. At baptism one enters into the communion of the Church in which the Holy Spirit peculiarly dwells and dispenses his largest blessings. This is opening the door, as it were, to the bestowing of the greatest spiritual gifts. Even as the water is poured upon the head, so shall spiritual influences be poured out in still

greater effusion upon the soul. The nature shall be cleansed of its defilements as in pure water, and filled with the Holy Ghost ; and then shall the man worship God and serve him with his whole consecrated being. Origen, while clearly discriminating between the outward symbol and the inward grace which it signifies, finely, though perhaps mystically, expresses the sanctifying influence of the rite when fitly bestowed : "Outward baptism," he says, "considered as to its highest end, is a symbol of the inward cleansing of the soul through the divine power of the Logos, which is preparatory to the universal recovery—that beginning in the enigma, in the glass darkly, shall afterward be perfected in the open vision face to face ; but at the same time, by virtue of the consecration, there is connected with the whole act of baptism a supernatural sanctifying power ; it is the commencing part of gracious influences bestowed on the faithful, although it is so only for such as are fitted, by the disposition of their hearts, for the reception of these influences."

As to the practical question in regard to the fit person to administer the rite, involving the question of rebaptism, undoubtedly the proper administrator of the rite is the regular ordained pastor, but if the baptism has been made in the New Testament form, even if it has been done by a minister esteemed heretical, or by a Roman Catholic priest, it should be considered valid. It has been, at all events, the doctrine of the Church, that the character of the administrator did not impugn the efficacy of a Christian observance. This also is the doctrine even of the Roman Catholic Church. John Robinson said that "baptism by an unlawful minister, of an unfit subject, and in an unsanctified communion, and in an unlawful manner, is true baptism unlawfully and falsely adminis-

tered." Baptism is a solemn rite introducing to new relationships, privileges, and blessings, and is not to be carelessly regarded, nor needlessly repeated; and in its very act it should be administered with devotional solemnity, and not as a parenthesis in the services.

Mode of baptism.

As to the mere mode of administering the rite, the controversy that has sprung up is unfortunate, because the real import of the rite does not consist in the form but in the significance of the ordinance, as in the passage, "neither circumcision nor uncircumcision availeth anything, but a new creature." Baptism certainly means to wash or wet; to pour water upon, or dip in water. We are strongly inclined to the belief that the most common mode of baptism in the early Church, when it was practicable, was by immersion in living water, as the original meaning of "baptize" is "to plunge," or "to wash by plunging in the water;" and this mode certainly symbolizes more vividly the great Christian truth of "being buried in the death of Christ;" yet we have no less confident belief that other modes of baptism, by pouring and sprinkling, were also practised; for there are instances recorded where any other mode than pouring or sprinkling would seem to have been impracticable, or, at least highly improbable—as in Acts 2 : 41, and also 10 : 47; 16 : 32, 33. The primary celebration of Christian baptism on the day of Pentecost is also in point. The Old Testament law too, which is a strong analogy, enjoined various ways of baptism; it was the use of water as a religious emblem that was the main thing, and thus sometimes a part was taken for the whole, as in the Saviour's act of washing the feet, signifying thereby that the whole person was every whit clean. In describing the Pharisaic washing of the hands before eating, the word *βαπτιζω* is used. "Cover-

ing with water," whether by sprinkling or immersion, is the idea.[1] Our Baptist brethren, who certainly have much to say that is strong on their side of the question, still are inclined to make the validity of the rite to consist in the mode ; but as to the practical question for the pastor who is not a Baptist, the mode of baptism ought not to give him any serious trouble. He may prefer the mode of sprinkling ; yet if a convert strenuously desires to be immersed, the pastor can solve the difficulty in two ways, either by immersing him, or, what perhaps is better still, by advising the candidate to become a member of a Baptist church. After having explained his own views candidly, and argued the matter on its own merits, it would be well to leave the decision entirely to the candidate himself.

The scriptural formula of baptism should not be varied, and this has always been considered by the Christian Church as essential to the rite—viz., " into the name of the Father, and of the Son, and of the Holy Ghost ;" for one is baptized not into the name of Christ alone, nor of the Father alone, nor into Christ, nor into God ; but " into the name of the Father, and of the Son, and of the Holy Ghost." The word " in" may convey the idea of " in the authority of," therefore " into" is not only more literal but more true, as meaning " into the obedience or possession of," signifying a profound and everlasting consecration to God.

We come now to the consideration of the Lord's Supper, which constitutes a delightful and blessed part of the pastor's offices to the Church of Christ, and which has

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[1] See the Bryennios MS of " The Teaching of the Twelve Apostles," in regard to the method of apostolic baptism.

been called the highest act of Christian worship.[1] There should be a preparation for it, as the apostle sets forth in the eleventh chapter of First Corinthians, which in fact is the only place where the apostolic celebration of the Supper is fully described, and where it is called, "The Lord's Supper" (v. 20). There should be the preparation of mind and heart, since spiritual worship, service, and affection, seem to culminate in this high and holy feast. The preparatory lecture of counsel and instruction in the New England churches is one important part of this making ready for the feast of the Lord's house, in which the thoughts of believers are broken off from the current of worldly things, and are brought closer home to the living source of faith—the personal Lord.

The Lord's Supper.

It should be something like the earnest preparation of a household for the coming and entertainment of an honored guest—the ordering of the house, the arrangement of the table, the putting of all things into fit and festal attire.

For one to understand the nature and simple ritual of the institution of the Lord's Supper, he should understand its historical relations to the Hebrew Passover, out of which it seemed to spring. They were not identical feasts, but similar, and the one furnished the occasion of the other. The Passover was the type of which the Lord's Supper is the antitype, and so close is the connection, analogy, or the resemblance, that the apostle could say (1 Cor. 5 : 7, 8), "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." The

Historical relations to Hebrew Passover.

[1] Hagenbach's "Grundlinien Lit. und Hom.," § 51.

Lord's Supper may, in some sense, be called "the Christian Passover." The *gravissima quæstio*, whether our Lord did truly eat the regular Jewish Passover with his disciples, as brought up by the seeming discrepancy between the accounts in the synoptical and John's Gospels, is worthy of careful study. But whichever way this question is settled, there can be no doubt that the Passover was the historic germ, or type, or model, of the eucharistic feast, the Saviour himself being substituted for the slain lamb. The word "eucharist," by the way, is an afterthought, and sprang from *ευχαριστέω*, the word probably used by the Lord in consecrating the elements. And as they were eating the Passover (*ἐσθιόντων δὲ αὐτῶν*), Christ took bread and brake it. The very symbols of bread and wine then used were originally what remained of the Jewish feast. It is useful, therefore, for the pastor to study the subject of the Hebrew Passover, if he would catch the historic and even moral import of the Christian feast. Maurice says, "But sacrifice cannot have this ennobling and mysterious power—it will be turned into self-glory, and lose its nature and acquire a devil-nature—if it is not contemplated as all flowing from the nature of God; if it is not referred to him as its author as well as its end. Think of this as you kneel at the altar, which is more wonderful than any Jewish altar, because it speaks of a finished Sacrifice. Think of it as you eat that feast which is like the Jewish Passover, because it is individual, because it is common, because it testifies of God as a Redeemer, as an avenger of all evil; but which is higher than the Jewish Passover because it is human and universal, because in it we partake of a sacrifice which has been offered to gather together in one the children of God that are scattered abroad—offered that they might be able to offer

themselves as children to do their Father's work and will." [1]

The following parallel truths, or similarities, or coincidences, between the Hebrew Passover and the Lord's Supper do somewhat affect the practical appreciation of the Christian feast, and the pastor by heeding these, better understands the order and significance of the ordinance which he administers.

(1) The slain lamb, which in the old Hebrew Passover was a male, spotless, and killed in the evening ; the whole of it roasted in the fire at once, and entirely consumed, either eaten or burned. Yet no bone of it was to be broken ; and its blood was sprinkled on the door-posts and at the bottom of the altar, that the wrath of God might be remitted. "Christ, our passover," or "paschal lamb," was a spotless offering. He was slain between the ninth and eleventh hour, toward sunset. Body and soul he entered entirely into the sharp fires of suffering ; likewise, not a bone of him was broken, as recorded in John 19 : 36. This is not an unimportant circumstance. It was not unimportant that Christ's seamless robe should have been parted by lots among the Roman soldiers, that the prophecy might be fulfilled. The fact of the atoning sacrifice of Christ was a great spiritual fact, but the proofs of it were many of them objective and simple. The marks put upon the "Lamb of God" were intended not to be misunderstood. He was singled out ages before as the true "paschal lamb," to be slain for the sins of the world, to be fed upon by faith unto eternal life, to be a perfect sacrifice for the whole world.

(2) The unleavened bread. The old Passover was

[1] "Doctrine of Sacrifice," p. 66.

called "the feast of unleavened bread." This signified the haste in which it was eaten. The "unleavened bread" had also a moral import. The Jews, whether rightly or wrongly, looked upon leaven, or the principle of fermentation, as the law of dissolution and death. They who ate the Passover were called upon to cleanse their hearts from sin, which was the leaven of corruption. They searched the house for leaven with candles, as if they were looking for a germ of death. Thus in the Christian feast the leaven of sin is to be sought out and destroyed. "Therefore," says the apostle, "let us keep the feast not with the old leaven, neither with the leaven of malice and of wickedness; but with the unleavened bread of sincerity and truth." (It is a feast of holiness.) Every disorderly and false element in the Church, or in the heart of the believer, as in the ancient church of Corinth, is to be sought out and excluded from the feast.

(3) The drinking of the cup. After eating the lamb and the bread, a cup of wine was drunk in the old Passover. This was called "the cup of blessing," and was the third cup of the regular Passover. This cup in the eucharistic feast came to signify the blood of remission or deliverance, or blessing of pardon through atonement; thus it was a sacrificial cup, but at the same time one of joy and blessing, as the fruit of sacrifice. So Paul says of the cup, "The cup of blessing which we bless, is it not the communion (κοινωνία—sharing of, union with) of the blood of Christ?" This cup might have also blended a natural idea in the old Passover—of thanksgiving for all blessings, temporal as well as spiritual, and especially for the fruits of the earth which sustain life. Thus, in a note from Baur, quoted by Hagenbach, he speaks of the cup "as a thank-offering for the gifts of

nature to which was then added thanksgiving for all other divine blessings. The primitive Church had a distinct conception of this connection between the Lord's Supper and what might be called the natural aspect of the Passover." Christ is the source of all life—is "the life." Thanksgiving for the life which comes through Christ is an important element of the Lord's Supper; and we have sometimes thought that this element was too little regarded, and that the feast was made not a feast but a fast, a penitential ceremony instead of a blessed and life-giving observance, pervaded more by the thought of thankful joy than of gloomy heart-searching—of joy, it is true, chastened by the fact set forth of Christ's death, but still of joy and triumph at the results of that atoning death. It is not thus altogether a memorial, or monumental, or sacrificial feast, dwelling on the past, or death, but a life-giving, spiritual, stimulating feast, calling to mind the new life-giving presence and power of Christ. It is the expression of personal love to Christ; the thoughts cluster about him; the social feeling is awakened by the drawing of all hearts to him; it is the culmination of the act of sacred friendship of the disciples to their Lord and Master.

(4) The standing posture—this was in our Saviour's day, it is true, given up for a reclining posture, though it was the older attitude taken in celebrating the Passover—denoting the speedy march of God's ancient people for the land of their freedom. This should be the posture of the Christian mind while partaking of the Lord's Supper—a turning from worldly things and looking forward to a higher and a heavenly kingdom—the giving up of the worldly mind, of the selfish spirit, and a concentrating of the soul by an act of faith upon Christ.

(5) The song of praise. The old Passover was con-

cluded by singing a song of praise for deliverance, or, as it was termed, the "Hallel," consisting of Psalms 115 to 118 inclusive. The Lord and his disciples in like manner finished their feast by singing, undoubtedly, the whole or a part of these Psalms. It is well to study these Psalms; some parts of them have an affecting correspondence to the facts of Christ's life and death.

Institution of the Lord's Supper.

As to the order of events at the institution of the Lord's Supper, it seems to have been in this wise: Before eating the paschal lamb, Jesus rises from the supper to wash the feet of his disciples. While they were eating a declaration is made of Judas's treachery, he going out; then the breaking and distributing of the bread is ordained. After the supper the cup is instituted; and the events of the simple but touching solemnity seem properly closed by the partaking or instituting of the cup. There is some controversy or doubt as to the moment when Judas withdrew, none of the evangelists mentioning the precise time; but the facts and reasonable presumption seem to point to his withdrawing before the actual institution of the Lord's Supper. It is certain that after the question, "Lord, is it I?" and the Lord's reply, "Thou hast said," the eucharistic feast was founded. There seems to be even in John's narrative no possible place for inserting the institution of the supper before the withdrawal of Judas. It must be said, however, that many modern commentators, among them Alford, are of the opinion that Judas was present at the partaking of the bread and the wine.

So far historically; now let us consider the real import and significance of the feast.

We would regard the Lord's Supper, for the better understanding of it, in three senses or aspects.

1. Its main object. 2. Its secondary or collateral object. 3. Its more general aspect, or design.

1. The main, or primary object of the institution of the Lord's Supper.

The primary object of the Lord's Supper, in all reverence, we believe to be this, that it is a perpetual remembrance or sign of Christ's death for sin, and the actual reception of that atoning Saviour anew by faith. The Saviour, in taking the cup, said: "For this is my blood of the New Testament which is shed for many for the remission of sins." The Lord's Supper symbolizes the new dispensation of grace, dating from the death of Christ and flowing from it. It is not, however, only a bare sign, or symbol of the atonement. This truth of the death of Christ is not merely symbolically commemorated in the ordinance, but it is, as it were, received anew by the Church in the sacrament—it is a sacrament as well as a sign—a holy pledge of a divine truth which is appropriated afresh by faith. In the words of Nitzsch, "It presentiates to us a crucified and raised Lord." The Zwinglian doctrine that the supper is simply a memorial—that the body and the bread are present symbols typifying the absent body and blood of Christ—is true, in a most essential and important sense true, but something more than this is also true, viz., that in the words of an old English creed: "The outward and visible part, or sign, is the bread and wine which the Lord hath commanded to be received, and that the thing signified is the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." In a word, that the body of Christ is given and eaten in the supper after a spiritual manner; that while it is a sign

Primary object of the Lord's Supper.

or symbol of a great truth, it is also that truth spiritually received, when partaken of by faith.

2. The secondary, or collateral object of the Lord's Supper. The subordinate object of the Lord's Supper we conceive to be this, that it is a seal of the union of the members of the Christian Church with Christ, their Head; and, as a result of this, of their union with one another in Christ. It is not only therefore a sign of Christ's death for sin and a renewed pledge of that great life-giving truth, but also a seal of union, or communion, among believers themselves; even as the Lord said in the prayer that followed the institution, "that they all may be one as thou Father art in me and I in thee, that they also may be one in us." Christ said also of the cup, "Drink ye all of it." We may justly infer from such passages as 1 Cor. 10 : 17; 12 : 13, that our Saviour, in this ordinance, would impress his new and great command, that his disciples should be truly one, one in the partaking of him, that they should love one another, as he had loved them; that he, in fine, is the ground and object of their eternal union. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread."

Secondary object.

3. The more general aspect or design of the Lord's Supper. This is, there can be no doubt, that it should be a means of spiritual nourishment and growth to the Church of Christ. It is an essentially spiritual or a spiritually nourishing ordinance. It is this (*a*) through the presence and participation of Christ himself in and with his disciples. The Lord said when instituting the sup-

More general aspect or design.

per, "This bread is my body, and this wine is my blood." He said also, in another place (although the passage does not refer directly to the Lord's Supper, yet it would seem indirectly, and as by a figure of speech, to point to it, and as it were to prepare for it), "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." Such words denote intimate union with and reception of Christ. To those who rightly partake of these elements by faith, there is, as it were, an impartation of the very body and life of Christ; not, however, in the Roman Catholic sense of the "real presence." The Roman Church as early as the ninth and tenth centuries, and afterward at the Council of Trent, perverted this truth of the presence of Christ by his grace and spirit, into the presence, or "presentation" of Christ's body, literally, in the bread and wine. The article of Transubstantiation in the decrees of the Council of Trent runs thus: "If any man shall deny that in the Sacrament of the Most Holy Eucharist there are contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and shall say that they are in it as a sign, or by a figure, or virtually; let him be accursed."

We know how, gradually, the doctrine of the substantial presence grew up in the Romish Church. While we utterly repudiate this realistic conception which blasphemously considers that, by the word or act of a human priest, the elements of bread and wine are changed into the very body and soul of Christ; while we interpret the *εἶναι* as obviously to mean "signifying" or "setting forth," according to a very common use of language, especially in the Scriptures, as "God is a rock;" yet we believe that we should not neglect, or deny, the great truth of the *spiritual* presence of Christ in the imparta-

tion of his grace and Spirit to those true believers who partake of the feast rightly. There is vouchsafed to such a manifestation of present life and comfort from Christ, even as he suddenly appeared in the circle of his ancient disciples after his resurrection, when they were assembled in the upper chamber.

Archbishop Cranmer, speaking the language of the English Reformers, said : " Sometimes by the word ' sacrament ' I mean the whole ministration and receiving of the sacraments, either of Baptism or the Lord's Supper, and so the old writers many times do say, that Christ and the Holy Ghost be present in the water, bread, or wine, which be only the outward and visible sacraments ; but that in the due ministration of the sacraments according to Christ's ordinance and institution, Christ and his Holy Spirit be truly and indeed present by their mighty and sanctifying power, virtue and grace, in all them that worthily receive the same." Some of the other Reformed churches, while they repudiated the gross Catholic dogma, retained the idea of Christ's spiritual presence at the Lord's Supper in the impartation of his grace and truth, blessing the soul of the true participant. Thus the Helvetic Confession, II. Art. 21, is in these words : " *Et tamen non est absens ecclesiæ suæ celebranti cœnam Dominus, sol absens a nobis in cœlo nihilo minus efficaciter præsens est nobis : quanto magis sol justitiæ, Christus, corpore in cœlis absens nobis, præsens est nobis, non corporaliter quidem, sed spiritualiter per vivificam operationem, et ut ipse se nobis præsentem futurum exposuit in ultima cœna* (John 14 : 16). *Unde consequens est, nos non habere cœnam sine Christo, interim tamen cœnam incruentam et mysticam, sicuti universa nuncupavit vetustas.*" Calvin also went considerably further than Zwingli, who looked upon the Lord's Supper, as has been already said, as a

simple memorial-festival, or a sign of spiritual truth, the body and bread typifying the absent body and blood of Christ ; and he (Calvin) attached greater importance to the intimate union of believers with Christ in the feast ; he emphasizes even the bodily presence, not as having entered into the bread, but as communicated from above by a spiritual and supernatural agency, thus making the partaking of the Lord's Supper not merely an act memorializing a past event, but also the true reception of something that is really present and operative ; that (we add this idea here) as bread and wine, at this moment in Oriental countries and in Greece, are the two chief staples or elements of physical life, and thus emblems of spiritual life, as these sustain our natural body, so we are nourished and quickened spiritually by a true reception of the body and blood of Christ.[1] Calvin said, however—thus separating his view from the materialistic "presence" of the Roman Catholic Church—"*Cogitemus primum spirituale quiddam esse sacramentum.*"[2]

We mention these things not to propound any mystical interpretation of the Lord's Supper, as if the sacrament itself had any intrinsic value, as if it were an *opus operatum*, upholding the idea of sacramental grace—there has been quite enough done in that line—but to show the views of the Church, and of illustrious men, upon the moral and spiritual import of the ordinance, that it is not a bare sign like a tombstone, but also a means of grace, of growth in holiness, of the impartation of spiritual life, whereby the Church is nourished and built up in its most holy faith, by this freshly repeated pledge of Christ's

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[1] See Snider's "Walk in Hellas."

[2] See Hagenbach's "Doctrines," v. ii., p. 318. Also Nitzsch's "Christian Doctrine," pp. 349, 356.

spiritual presence and union with his people. While avoiding false mysticism and superstition, let us cultivate this spiritual view of the ordinance, as far only, however, as it can be safely and scripturally done, and thus feel that we may gain a spiritual blessing, and so may our people, by properly observing it ; that its efficiency for good depends, in a great measure, upon ourselves, therefore we must give our minds and hearts to it ; we must come to it with penitent minds, abjuring and denying all kinds of sin ; we must receive it in faith ; we must open the eye of faith to see Christ really in it ; we must rightly discern the Lord's body and real presence.

(*b*) By the preaching through this ordinance of divine truth. Through the most lively of the senses the truth of Christ is preached in the Lord's Supper. It instructs the mind, refreshes the memory, moves the heart. It is a perpetual sermon upon the incarnation, life, sufferings, death, ascension, and exaltation of the Lord Jesus. The whole Christ is comprised in these emblems. The whole gospel is taught by them, with its central and its related truths.

The comprehensive power of the Lord's Supper in setting forth divine truth may be seen in the fact that it is symbolical, or a visible sign of the inward grace, and is thus more impressive than words to the imagination ; that it is simple and natural, using the universally known elements of bread and wine ; that it is solemn and tender ; that it is an essentially spiritual feast as manifesting by faith the broken body and suffering death of the Lord ; that it is perpetual, or to be observed always to the end of the world.

Thus the Lord's Supper is to be rightly observed in order to be a means of higher sanctification ; and this the pastor should set forth in his preaching and in his pre-

paratory instructions, showing his people clearly what is required, that they should examine themselves in order to come rightly to Christ's table, and in his own spiritual, believing, and devout participation of the same. While he should not fence the table with unjustifiable terrors, as is sometimes done, he should strive to prevent by all means possible a careless and wrong approach to the table. He should clearly expound the necessity of a spiritual preparation, of true repentance toward God and faith in the Lord Jesus Christ. He should show that we bring away what we carry to the table—life or death. He should teach that if any brother have a quarrel with any he should be at peace with his brother before coming to the Lord's table; he should teach that cherished unforgiveness, hate, covetousness, pride, incontinence, dishonesty, deceit, and any and every evil passion of the soul are totally inconsistent with the partaking of this holy feast, and expose one to condemnation; while at the same time he should encourage the weakest disciple to come, if he come with a sincere faith but as a grain of mustard-seed, and with true love. (Not those who are perfect may come to the feast, but those who trust and love.) And as it is an external ordinance, depending for its efficacy upon the internal condition of the recipient, this becomes a matter between him and God, and the pastor and the Church should be very careful in denying the privilege of this feast to any who profess faith in Christ. Even Judas Iscariot, some think, partook of it, under the eye of the Lord. Undoubtedly the ideal and scriptural standard of those who should partake of the Lord's Supper is that they should be true Christians, and none but such ought to partake of it; but, as a matter of fact, those sometimes who are not true Christians should not be excluded

Pastor's responsibility.

from the Lord's Supper, for God only can judge of the heart. The Puritan churches have been undeviatingly strict in their assertion of the principle that none but credible members of a true Church, or those professing to have met with a renewal of heart through faith in Christ, should come to the Lord's table, on the ground that a profession of faith offers the only means of the Church's judgment of the candidate's faith. But a spirit of charity should be mingled with a spirit of discrimination and firmness; and there are supposable cases where one might be allowed to approach the Lord's table who was not even a member of the visible Church; *for all true believers have a right to come to their Lord's table;* and it is the duty of the Church and of the pastor, as its representative, to use their best efforts and judgment (that is all) to guard the purity of the ordinance.

The Cambridge Platform gives us in the main the idea of the conditions, in the New England Puritan churches, of church-membership—both of adults and children—and therefore in some sense defines who shall come to the Lord's table. It says: "(1) The doors of the churches of Christ upon earth do not, by God's appointment, stand so wide open that all sorts of people, good or bad, may freely enter therein at pleasure; but such as are admitted thereto as members ought to be examined and tried first, whether they be fit and meet to be received into church society or not. . . . (2) The things which are requisite to be found in all church-members are repentance from sin and faith in Jesus Christ; and therefore these are the things whereof men are to be examined at their admission into the Church, and which, then, they must profess and hold forth in such sort as may satisfy rational charity that the things are there indeed. . . . (3) The weakest measure of faith is to be accepted in those that desire to be

admitted into the Church, because weak Christians, if sincere, have the substance of that faith, repentance, and holiness which is required in church-members, and such have most need of the ordinances for their confirmation and growth in grace. . . . (7) The like trial is to be required from such members of the Church as were born in the same, or received their membership and were baptized in their infancy or minority, by virtue of the covenant of their parents, when, being grown up into years of discretion, they shall desire to be made partakers of the Lord's Supper, and otherwise not to be admitted thereunto. Yet these church-members that were so born or received in their childhood, before they are capable of being made partakers of full communion, have many privileges which others, not church-members, have not: they are in covenant with God, have the seal thereof upon them—viz., baptism; and so, if not regenerated, yet are in a more hopeful way of attaining regenerating grace and all the spiritual blessings both of the covenant and the seal. They are also under church watch, and consequently subject to the reprehensions, admonitions, and censures thereof for their healing and amendment, as need shall require." (Cap. XII. 1648.)

Mode of administration.

In regard to the mode of administering the rite, the Lord's Supper should be administered in a public manner; not too frequently and not too rarely—the Scottish plan of but twice a year tends, we think, to make of it a superstitious rite—while the Lutheran Church, celebrating it every Sunday morning, makes it perhaps too common. It should be administered with affectionate tenderness; as calling to mind the sufferings of Christ, and yet with simplicity and freedom, and a spirit of cheerfulness, not sadly but gladly, hopefully, as bringing Christ, the divine friend

and lover of the soul, freshly to view, as a risen and spiritually present Christ, who is always with his people even to the end of the world, thus awakening gratitude, love, devotion, fresh consecration; strengthening the believing participant for trial and duty, fitting him for a more self-sacrificing service of the Master and a more perfect conquest of the world, filling him with the joys of a heavenly faith, and quickening him in all the springs of life. Early Christian art shows this hopeful character of the primitive faith and of its sacred ordinances, especially of the Lord's Supper, and it was not until the eleventh century that the gloomy religious idea came in.

Although from ancient and scriptural precedent the ordained pastor of the Church is the regular administrator of this ordinance, yet, under certain circumstances, it may be administered by a layman, and has been even by women—we might suppose a case of one partaking of it entirely alone and enjoying the true presence of the Lord in it, although it is essentially a Church ordinance —a public service—the communion of souls in Christ.[1]

The liturgies which have sprung up around this

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[1] The Bryennios MS. gives these instructions: "And concerning the Eucharist, give thanks in this way, first concerning the cup: We thank Thee, our Father, for the holy vine of Thy child David which Thou hast made known to us through Thy child Jesus: to Thee be glory forever. And concerning the broken bread: We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Thy child Jesus: to Thee be glory forever. As this broken bread was scattered upon the mountains, and was gathered together into Thy kingdom from the ends of the earth; for Thine is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Eucharist, except those who have been baptized in the name of the Lord; for, indeed, in regard to this the Lord said: Give not that which is holy to the dogs."

eucharistic feast, although, without a question post-apostolic, and thus not obligatory upon the observance of the Church, are nevertheless some of them extremely ancient, and very interesting and worthy of study. Cyril of Jerusalem gives a description of the closing eucharistic prayer, which, doubtless, in the earliest times, was an extemporaneous one; and which, though it shows the beginnings of errors, yet preserves and expresses the thankful, expansive, devotional character of this feast: "Then after the spiritual sacrifice is perfected, the bloodless service upon that sacrifice of propitiation, we entreat God for the common peace of the Church, for the tranquillity of the world; for kings, for soldiers, and allies; for the sick, for the afflicted; and in a word for all who stand in need of succor, we all supplicate and offer this sacrifice. Then we commemorate also those who have fallen asleep before us; first, patriarchs, prophets, apostles, martyrs, that at their prayers and intervention God would receive our petition. Afterward, also, on behalf of the holy fathers and bishops who have fallen asleep before us; and, in a word, of all who in past years have fallen asleep among us, believing that it will be a great advantage to the souls for whom the supplication is put up, while the holy and most awful sacrifice is presented." In the liturgical form given in the so-called "Apostolical Constitutions," the presbyter, or presiding minister, on presenting the bread, says to the communicant, "The Body of Christ," who answers, "Amen." On giving the cup the minister says, "The Blood of Christ, the Cup of Life;" the communicant answers "Amen." In one of the earliest liturgies, called that of St. James, the priest breaks the bread and puts a piece into the cup, and says, "The union of the most

Liturgies.

holy body and precious blood of our Lord God and Saviour Jesus Christ;" and afterward, "Taste and see how gracious the Lord is, who is broken and not divided; is given to the faithful and not consumed; for the remission of sins and for everlasting life, now and ever, to eternal ages." And the priest, before communicating, says, "O Lord our God, the Bread that came down from heaven is the Life of the world. I have sinned against heaven and before thee, and am not worthy to partake of the immaculate mysteries. But, O merciful God, do thou make me worthy by thy grace, that I may receive thy holy body and precious blood, not to my condemnation, but for the remission of sins and eternal life." [1]

Yet it is better to follow the teachings of Scripture in the celebration of this ordinance, and to make it as simple and natural and spiritual as it was in its original institution. But neither apostolic nor early ecclesiastical precedent leads us to suppose that there was much, if aught, of the didactic or even hortatory element in the primitive service. It was a pure act of worship, devotion, and communion; and the modern practice of interpolating its simple and affecting stages with human words is, to our view (except in rare cases), an unhappy innovation. The rite is most impressive in itself; and why? It is because it is not man who offers these emblems to us, but it is Christ, the divine Master and Giver of the feast.

Sec. 21. *Marriage and Burial.*

Marriage, as a divine institution, dates back to the creation of the race, and is a fact of revelation. The union of the sexes, as established and blessed by God, is

[1] Brett's Coll. of Lits. (1720).

declared to be needful to the complete perfection of the life of the race, both physically and spiritually, since man is incomplete without woman and the woman without the man ; and in the marriage of the two the Saviour pronounced them (Matt. 19 : 6) to be "one." This is the divine law ; for marriage is regarded in the Scriptures as a holy relationship in which two persons become virtually one, but in which neither personal freedom nor selfhood is destroyed ; it is established and strengthened. It presupposes a common associate life, wherein, while the individuality of each is respected, and there is perfect equality in regard to honor and dignity, yet there is a mutual surrender of will, so that there may be true harmony in all the great objects of living, for the best good of all concerned, and for the praise of God. Of course the only root of such a perfect harmony and union of spirit must be in religion—in Christian faith. Marriage, therefore, if not a sacrament, as the Roman Catholics regard it, and as it very soon came to be esteemed in the early Church—the rite being accompanied with the celebration of the Lord's Supper—yet it is a religious institution, and forms a pure type of the relationship of Christ to his Church.

Marriage service.

The marriage ceremony should be a Christian act—an act of worship—in which God's hand of mercy is gratefully acknowledged, a united consecration to his service made, and the divine Spirit invoked, in order that he may cause those who are entering into the married state to be sensible of the nature of their vows, that those vows may be made in faith, and that their love may be a spiritual and sanctified affection. It is an occasion where religion lends a glory to this human life ; and where every word should aid the sacred character of a scene in whose pure

and joyful festivities the Lord himself might vouchsafe to grant, as he once did, his blessed presence. Since marriage is so enduring a relationship, it behooves the pastor, especially in these days when the marriage bond is loosely held and the law of divorce is a system of legalized immorality, to be extremely careful, and perfectly well prepared in the part he assumes in it. Even in minor matters relating to his portion of the solemn transaction, he should be sure that all proper requirements are fulfilled ; and if he has any reason to suspect that there is anything in the history or circumstances of either party which is wrong and irregular, or which would invalidate a true Christian marriage, or even render it an unhappy and unfortunate one, he should courteously decline performing the ceremony ; for by performing it he may be the means of inflicting a lasting wrong and injury. The true idea or intent of marriage is in the willing consent of the parties, from a sincere motive to promote the true ends of the family relationship ; and therefore the pastor should not give the Church's sanction, nor speak the divine benediction, upon a marriage between unfit parties, or under false pretences of any kind. He should be able to speak with sincerity the solemn words, "Whom God hath joined together let no man put asunder."

Burial service.

The Burial Service naturally differs in its form among different churches. In some parishes in New England a long and elaborate funeral address is expected from the minister ; and in other places, simply a prayer at the residence is required. There can be no doubt, however, that the devotional and not the didactic element should predominate at such a time ; for burial is an act of true

worship—of the humble praise of God for his power over and presence in death ; and also of his manifestation in Christ, as the Resurrection and the Life. Death is itself the preacher. If one attempts an extended address, or anything like a deliberate and minute analysis of character, he will probably fail ; for if, indeed, God's voice in death, if the silent expression of the life and character of the departed, do not reach the living, the voice of the human preacher will not do so.

A few appropriate extracts from the Scriptures, and a simple, feeling prayer, with the singing of a hymn and a benediction at the grave, prefaced, if the deceased has been a true Christian, with a word expressive of the hope of the glorious resurrection of the just, are, we think, all that is generally needed, at least in an unliturgical service, and all that is best for a proper Christian burial. Vinet says ("Pastoral Theology," p. 185), "Now, it is the pastor who renders religion visible ; and seeing the progress which the mind has made, if the pastor be here wanting, some one will take his place, and make his absence more manifest, to the great disadvantage of his character. I would have the minister never absent, either from the house of death or from the cemetery. In many houses the pastor offers prayer before going out ; but this will not suffice ; he ought to attend the burial, and there should be another service, either at the open tomb or in the church. Some words from the Bible, and a prayer besides, are in all cases sufficient." If, indeed, remarks are made at the funeral, they should be simple, devotional, leading the thoughts to dwell on immortality, and upon Him who is the Giver of immortality. In referring to the deceased person, they should not attempt detailed characterization, especially if the character is not such as might be commended and imitated ; and, above all, no

allusion should be made to the faults of the deceased ; for such remarks would but pain the hearts of friends, and do good to no one. Let us trust to the reflections of rational beings at such a time, and to the power of God's presence, and of the realization of eternal things in death, rather than to anything we can say.

Sometimes a pastor is called upon to preach a formal funeral sermon where the deceased has been a person of eminent piety or of distinguished public character. In such a sermon inordinate or indiscriminate praise should be avoided, and one had better keep inside than outside of the truth. The discourse should have, in any case, a predominating religious tone, not being confined wholly to personal biography or description, which should be brief and truthful ; and in case the deceased were a true believer, the whole service should be filled with the spirit of praise and hope, instead of sorrow ; for it is well to let the world know that the death of the Christian is "gain ;" that the woe is past, the shadows have fled away, the life has come, and the joy of the Lord has risen upon the soul. "For if the dead did die in the Lord, then there is joy to him, and it is an ill expression of our affection and our charity to weep uncomfortably at a change that hath carried our friend to a state of huge felicity. Nevertheless, something is to be given to custom, to fame, to nature, and to the honor of deceased friends. I am not desirous to have a dry funeral ; some flowers sprinkled over my grave would do well and comely ; and a soft shower to turn those flowers into springing memory or a fair rehearsal."[1]

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[1] Jeremy Taylor's "Holy Living and Dying."

PART FIFTH.

THE PASTOR IN HIS CARE OF SOULS.

SEC. 22. *Qualifications for the Care of Souls.*

WE return to our original idea, that the pastor is eminently an earthly representative of Christ, who is the Great Shepherd of souls. A small flock is assigned to him. It is not, or should not be, too large for his proper care of every member of it; for he is not merely a preacher to the "great congregation," and an officer of the Church, but he is the personal guide and overseer of every individual soul of his people, "taking heed to the flock over which the Holy Ghost hath made us overseers."

As a shepherd keeps his eye on every sheep of the flock, so he "watches for souls as he that must give account." All characters of men, and all stages of religious development, are comprehended in one pastoral care; and how is the pastor to know these differences, and to minister to them, unless, as the Saviour says of himself, "he searches them out"?

The apostle Paul was a settled pastor for three years, and he speaks of his pastoral work in this way: "He ceased not to warn every one of them night and day with tears." In these words a great responsibility of the pastor is indi-

cated—viz., that he should be acquainted with the special wants of all the souls committed to his charge. There are many who love to preach, and find in preaching a pleasurable excitement and a sense of power in exerting influence on others, who still find the pastoral work irksome. Interest in strictly pastoral labors is, we fear, on the decline ; yet, however this may be, there can be no doubt that the main usefulness of a minister of Christ lies in pastoral labors ; and although at first this may be the most tedious, and, for that reason, the most laborious part, it grows to be, with many pastors, the most useful and attractive department of the ministerial work. Indeed, it is the testimony of every experienced minister that few, if any, become members of the Church who are not thus personally visited and cared for. A minister's influence with his people should be one of mutual confidence, not one of authority on his part and of subserviency on theirs. It must be a personal contact and relationship, a communication of direct influence brought about by a life of kindly and devoted intercourse with the people, so that, in some faint degree, it may be said of the under-shepherd, as it was said of Christ himself, "I know my sheep, and am known of mine." "My sheep hear my voice, and they follow me."

Many a man who is not a great preacher has accomplished more by his strictly pastoral labors than another man has done by brilliant and profound preaching ; and this is not derogating from the first place which preaching holds. Our Lord (Matt. 4 : 23) "went about" doing good, healing the sick, and teaching men wherever he could find them the things of the kingdom of God. Vinet says : "Public preaching is comparatively easy and agreeable ; only then can we be sure of our vocation to the ministry, when we are inwardly drawn and con-

strained to the exercise of the care of souls." He says also that "preaching to the pastoral work is as a part to the whole." The German writer Harms thought that preaching was the least important part of the pastoral office, and, in some respects, that which might be spared with the least disadvantage; although we cannot agree with that, yet when a minister declares that he is not able to make pastoral visits because his pulpit labors are so great, then it would seem as if his heart were getting cold; he has either too large a parish, or he makes too much of his pulpit. Pastoral labors have also a great and beneficent influence upon preaching—it gives a personal position and a practical aim. Preaching, to be eminently successful, should be followed up by personal conversation, as Christ followed his healing of the blind and sick by kindly inquiry and searching, direct instruction; for the great aim of a minister is not to preach, but to save men from their sins, and build them up in holy living—not sermons, but men, women, and children.

It has been recommended to a young man to make his first settlement in a small parish—though as to place and parish if a man have not the spirit of self-seeking the right place will be fitted for him and he for it—for either he will be unfaithful to all the duties of a large parish, or he will soon break down under his labors; and it is assuredly a scriptural principle to begin at the lowest place; for, if one is worthy, he will be called up higher, or he will make a small place a large place and cause it to yield a hundredfold.

There is a fearful want or waste of ministerial power somewhere. There is a laying out for greater things than the actual returns show. There is a long and studious preparation and small fruits in the actual work of the ministry. There is great science and little skill.

Simpler men with simpler means have accomplished more. One reason of this failure, doubtless, is that ministers are too ambitious for great things, for striking results, and do not take pains enough with the details of their work ; they do not find out and minister to the real wants of their people. They do not strip off their classical armor, and come down into close and familiar contact with the feelings, characters, anxieties, sorrows, and sins of their flock. They are not, in fact, good pastors. It is the good pastor who knits himself to the hearts of his people. It is the man who, like the apostle, goes from house to house, and heart to heart, and does this year in and year out.

Individual acquaintance with the people.

We would, therefore, say, as a general remark, that an indispensable requisite of a successful pastorate is, that the pastor should become really acquainted with every one of his people. That may seem to be a matter of course, but is by no means so, especially in large city congregations. In order to effect this result, the pastor should make a careful and particular study of his parish. That is his assigned field, and he should know it thoroughly, if he knows nothing out of it. He should have more than a general and superficial acquaintance with his flock. He should know his people individually, and then he will know them collectively. He can best reach and influence the mass through individual men. He should penetrate beneath an outside knowledge of his people, and should strive to learn something of their varieties of character, their peculiarities of disposition, their mental maladies and speculative opinions, as well as their external history and circumstances

There is a remarkable passage quoted in Coleman's

"Antiquities" (pp. 171, 172) from Gregory Nazianzen, which shows that this necessity was early appreciated in the Church. "Man," this father says, "is so various and uncertain a creature, that it requires great art and skill to manage him. For the tempers of men's minds differ more than the features and lineaments of their bodies; and, as all meats and medicines are not proper for all bodies, so neither is the same treatment and discipline proper for all souls. Some are best moved by words, others by examples; some are of a dull and heavy temper, and so have need of the spur to stimulate them; others that are brisk and fiery, have more need of the curb to restrain them. Praise works best upon some and reproof upon others, provided that each of them be ministered in a suitable and seasonable way; otherwise they do more harm than good. Some men are drawn by gentle exhortations to their duty; others, by rebukes and hard words, must be driven to it. And even in this business of reproof, some men are affected most with open rebukes, others with private. For some men never regard a secret reproof, who yet are easily corrected, if chastised in public; others again cannot bear a public disgrace, but grow either morose or impatient and implacable under it, who, perhaps, would have hearkened to a secret admonition, and repaid their monitor with their concession, as presuming him to have accosted them out of mere pity and love. Some men are to be so nicely watched and observed, that not the least of their faults are to be dissembled, because they seek to hide their sins from men, and arrogate to themselves thereupon the praise of being politic and crafty; in others it is better to wink at some faults, so that seeing we will not see, and hearing we will not hear, lest by too frequent chidings we bring them to despair, and so make

them cast off modesty, and grow bolder in their sins. To some men we must put on an angry countenance, and seem to deplore their condition, and to despair of them as lost and pitiable wretches, when their nature so requires it ; others again must be treated with meekness and humility, and be recovered to a better hope and encouraging prospects. Some men must be always conquered and never yielded to ; while to others it will be better to concede a little. For all men's distempers are not to be cured in the same way ; but proper medicines are to be applied, as the matter itself, or occasion, or the temper of the patient will allow. And this is the most difficult part of the pastoral office, to know how to distinguish these things nicely, with an exact judgment, and with as exact a hand to administer suitable remedies to every distemper. It is a masterpiece of art, which is not to be attained but by good observation, joined with experience and practice." In connection with this passage we quote the following one in the same vein from Baxter : "Our taking heed to all the flock necessarily supposes that we should know every person that belongs to our charge ; for how can we take heed to them if we do not know them ? We must labor to be acquainted as fully as we can, not only with the persons, but with the state of our people ; their lives and conversations ; what are the sins they are most in danger of ; what duties they neglect, both with respect to the matter and the manner ; and to what temptations they are peculiarly liable. If we know not the temperament or the disease, we are likely to prove unsuccessful physicians."

This pastoral skill is something different from a Shakespeare's knowledge of the human heart ; it is something which must be given a man from above ; it is a spiritual insight, a knowledge of the soul and its wants,

that is communicated only by the Spirit that searcheth the deep things of God and man. This constant and close study of the people is the pastor's out-door study, no less important than his in-door study—no less absorbing and grand.

The preaching on the "Lord's day" may be considered to be the common food ; it is giving the bread of life to all, and is needed by all equally ; but the pastoral work is a more careful distribution of truth to each soul according to its peculiar necessities. It is not the pleasantest part of the physician's work to search into the causes of disease, but this must be done ; and it is needful sometimes to use the probe or the knife. The pastor should take up this work with firmness, patience, and skill.

A form of objection, sometimes made to the strictly pastoral work, is spoken of by Vinet. It is this : that a pastor supposes that he is not personally acceptable, and cannot make himself so to his people. "This is possible," Vinet says ; "but be careful that you say this in good earnest. Do not say it after a first and indolent effort. Why, do you expect doors to open themselves to you at your mere approach? We are in general too hasty in saying that we are not acceptable. There are many more ways of access than we suppose, because there are more necessities, more accessible sides, more occasions than we think of. Our ministry is not so sure to be repelled when it exhibits itself under the form of Christian affection." There may be also secret pride in a young man's taking this view of things ; but a minister must give up his pride to be a faithful pastor of men's souls. He must think less of his dignity and more of his work. Good missionaries have crept into filthy Hottentot kraals to reach and instruct men. We are first

of all to save men, and, second, to preach eloquent sermons.

"Were I again to be a parish minister," said Leighton, "I would follow sinners to their homes, and even to their ale-houses." Doddridge wrote on his return from an ordination, "I have many cares and troubles; may God forgive me that I am so apt to forget those of the pastoral office! I now resolve to take a more particular account of the souls committed to my care; to visit as soon as possible the whole congregation, to learn more particularly the circumstances of them, their children and servants; to make as exact a list as I can of those that I have reason to believe are unconverted, awakened, converted, fit for communion, or already in it; to visit and talk with my people when I hear anything in particular relating to their religious state; to be especially careful to visit the sick; to begin immediately with the inspection of those under my own roof, that I may with the greater freedom urge other families to like care. Oh, my soul, thy account is great!"

The example of Dr. Chalmers is thus given: "Not satisfied with merely proclaiming the doctrines of the gospel from the pulpit on the Sabbath, not satisfied even with putting into that presentation all the energy of his regal intellect, and the enthusiasm of his affectionate heart, gathering about the truth all ornaments of scholarship, and impressing it by appeals most clear and pointed, as by arguments whose weight and pressure have rarely been surpassed—he labored also to carry it familiarly from house to house throughout the week. He interested himself personally and warmly in the families of his parish. He knew the children and the aged, as well as the active of middle life. He knew the

circumstances, characteristics, history of many of his people. And he was always ready with his word of counsel, his suggestive, practical, or doctrinal instruction, his free presentation of Christ, and his fitness to the soul. He aimed and desired to have his speech distil as the dew, in the constant day-to-day intercourse of life. He meant to speak to his people through his example as his words ; and whenever a case occurred of special difficulty, requiring peculiar tact and skill in its management, it was affecting to see with what earnestness of thought and what fervor of prayer this noble and shining mind devoted itself to the work of enlightening the ignorant, or of cheering the downcast, or of impressing and awakening the long impenitent."

But to bring this matter to a point, we would mention some of the needful qualifications for the pastoral care of souls, without dwelling upon them.

(1) Self-knowledge. This is such a knowledge of human nature as one gets from a knowledge of his own heart—its doubts, struggles, fears, wants, temptations, sins, sources of higher strength and life ; and for that purpose let the pastor thoughtfully note his own spiritual experience to guide him in the care of souls ; for, "as in water face answereth to face, so the heart of man to man."

Self-knowledge.

(2) An attractive and friendly manner.

An attractive manner.

(3) Adaptation. The pastor should strive to have a word in season for every situation and condition in which he may happen to find a family or a soul. He should adapt himself to the man, the character, the time, place, and occasion. "Though I be free from all men, yet have I made myself servant unto all, that I might save the more. Unto the Jews I became as a Jew, that I

Adaptation.

might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I weak, that I might gain the weak ; I made myself all things to all men that I might by all means save some. And this I do for the Gospel's sake, that I might be a partaker thereof with you." (1 Cor. 9 : 19–23.) A Christian minister should never allow himself to be thrown off his balance by a sudden assault made upon him. He should take his people on their own ground, and lead them gradually and easily, without jar, up to his own standard. He should understand the peculiarities in the circumstances and history of his own parish, not attacking deep-rooted prejudices with hasty zeal, but patiently guiding and instructing his people. He should study men by classes as well as by individuals, and he cannot, on the other hand, do this better than by studying individual men ; for, as it has been said, "he who knows one man thoroughly, knows a whole class." If the people gain the impression that the pastor understands them, they will the more readily give him their confidence, and regard his counsel.

(4) A particularizing and systematic method. George Herbert said, "If the parson comes to be afraid of particularizing in those things, he were not fit to be a parson." This particular attention to detail is an element of success in any great enterprise ; it is not treating the people in the gross, but in the grain ; it is knowing their names, histories, characters, families, places of business. There is, indeed, much of the genuine business talent required in the pastor's business ; for it is a business, a work. The apostle writes, "If a man desireth the office of a bishop, he desireth a good work." Bengel, commenting on this passage, calls the

System.

ministerial office "*negotium, non otium.*" It must be entered upon and carried along with the same earnest spirit, the same minute attention to particulars, the same thoughtful adaptation of means to ends, as those by which any important secular business is carried on and rendered successful. In the pastoral work, as in any other, effects will not be reached unless essential preliminaries are properly attended to and secured.

(5) Personal influence outside of purely ministerial influence. As a man is a man before he is a minister he should have the manly qualities of truthfulness, kindness, generosity, and courage. These should be transformed, sanctified, and devoted to a higher praise than self-reputation. It must be seen that the minister is one who is through and through a genuine man. This power of personally attaching men to himself, especially the young, makes a pastor potent with his people. An enthusiasm for the pastor as a man ; as a desirable companion ; as one who knows something, and can do something, and can say something, besides preaching ; as a genial, wholesome, attractive, magnetic man ; as a magnanimous and heroic man, who is capable of generous deeds—this is a vast help. Professor Park, in an article upon the late Dr. Clark, speaking of his free and pleasant intercourse with men, quotes the saying of Martin Luther : "As life cannot pass without society, it becomes thee to believe that thou pleasest God when thou speakest to thy brother with a jocund countenance, when thou invitest him to pleasantry by a cheery laugh, and when thou sometimes delightest him with a facetious and shrewd remark."

Personal influence.

This genial and magnetic talent, when not carried to a false extreme, unlocks hearts, and wins their confidence.

One may preach the gospel by his looks and smile and hearty hand-grasp, as well as by words.

(6) A true, absorbing love of men's souls. The word "soul" is so familiar a one that we sometimes lose sight of what it is and of what it means in the Scriptures, and there is also a great deal of false theorizing, and false science respecting it. It is regarded by some as a mere function of the body, as conscious thought resulting from the vibrations of the brain-fibre and the action and changes of molecular matter—taking the effect for the cause. But the scriptural view of the soul does not regard it as a product of the correlation of physical forces, nor of any possible combination of matter—neither does it coincide with the Platonic theory of the pre-existence of the soul, or its emanation from God's essential spiritual essence, to be absorbed again into the divine substance. It looks upon the soul as a creation and child of God, as an immediate product of his hand, and as comprising the whole spiritual nature of man, not including the corporeal. Its great quality, according to Scripture, is rational and moral life, made in the image of God. It has the same indestructible quality of life which belongs to the divine being, and that lifts the soul above everything that comes to an end; and this also is free, rational, and moral life, such as expresses itself in character, in religion, in the house, the book, the school, the state, the Church—that shows its superiority everywhere to mere matter, defying the elements, overcoming affliction, equal to martyrdom, representing mind, affection, conscience—the seat and the glory of the human race. The soul's only portion, as given us in the Scriptures, is God himself, and nothing beneath him, becoming through faith, obedience, and love a partaker of the

Love of souls.

divine nature. The soul is further honored and glorified in the Scriptures by Christ's assuming it and dying for it. But this soul, it is also represented, which is made for God, may depart from him and become lost. "To lose his own soul" is possible for a man, according to the Scriptures. What this death of the soul is, we may not indeed be able to know or even conceive, or what it is in addition to the loss of all that might have been in the love and fellowship of God. Now, to have the true, absorbing love of souls, the pastor must be one who has in some sense experienced that misery and sin out of which the lost soul is to be saved; and also to have had some true if even faint expression of that holiness into which it is brought by the renewing grace of Christ. It is by the unbelief, the half-faith, the superficial knowledge of ministers in spiritual things, that souls are neglected and destroyed. In this way it comes about that there is no deathless impulse, like Christ's, to seek and to save that which is lost. This "passion for souls" is the love of that which is best, the immortal jewel, in the nature; and that love may be and should be without the slightest shadow of dissimulation. It is a sincere yearning and solicitude for the welfare of every soul comprised in the pastoral charge. It is a love which will bear almost any strain put upon it, any injustice, coldness, coarseness, or insult. When one has a determination, springing from love, and wrought in prayer, to save a soul, and every soul of his people, he will not be repulsed by unkindness, nor by manifest aversion and hostility. He takes Jesus as his example of long-suffering patience, whose own brethren received him not, and yet whose love was perfect toward all. He knows that sin and selfishness may so entirely rule a heart, and destroy what is good and noble in it, that it is really in-

capable of regarding God's truth, or his messenger, with common respect. Love has pity. Depend upon it, love reigns in the pastoral office. One can do nothing for souls without it. By it the sheep of the flock are led along. It comprehends all other things and qualifications; it hopeth all things; it endureth all things; it believeth all things; it might reverently be added, it accomplishes all things. The best gift of God to the pastor is the power of loving. Is it indeed enough to preach and to labor without knowing or caring whether one be successful or not in saving men's souls? Nothing less than success can satisfy the true minister of Christ. It is in this that he is a co-worker with God and with Christ. Himself "called of God" he calls others. God reconciles him to himself, and he preaches to others the blessed gospel of reconciliation. McCheyne said to a brother minister, "Have first yourself a saved soul. Cultivate a close fellowship with God." Bishop Hall declares that the reason ministers are weak in their pulpits is because they are weak in their closets. Such a thing as the salvation of men comes not forth excepting through prayer and fasting. He who walks close to God, out of him "will flow streams of living waters."

(7) An earnest, hopeful, and courageous faith. Such passages as Deut. 31 : 6; Josh. 1 : 7, 9; Ps. 31 : 24; 1 Pet. 1 : 13; Acts 20 : 22–24; 2 Cor. 4 : 1, 8, 9, are useful and inspiring. "A man may possibly meet with some formal minister that knows little of Christ, and loves him less, who yet can tell such an inquirer that by believing he shall find Him, and instruct him somewhat about the notion of faith, and inseparable repentance, and leaving off sin, which things he himself who directs makes no use of, hath no experience at all of; yet may his information

Courageous faith.

be useful to the soul seeking Christ, and in following them it may find Him."[1] But if the guide be a man of ardent faith, who believes that the truth of Christ is "the power of God unto salvation," how much better, surer a guide! The earnestness of the apostles and first pastors was one, in Luther's phrase, "from the bottom of the heart." The believing man was behind what he spoke. He was not a mere brazen trumpet for the breath of God to fill. He was himself a living power, made so by the spirit of Christ, that inspired his own faculties in contact with the divine and infinite. Thus Christ exalts and purifies a man when he chooses him to do his work. He does not reduce him to something less than a man; but he frees and fills with a divine potency every human power and affection. Whenever that exquisite adjustment takes place, of the man's own spirit and life to the spirit and truth of what he teaches, he is recognized by men as a true pastor of souls. Now, although a peculiar preparation is needed for this care of souls, it is a common error to think that it is entirely, or almost entirely, an intellectual preparation; whereas it is, above all, a spiritual preparation. As it is Christ's work, he alone can and must fit a man for it; for neither Augustine, nor Turretin, any more than Plato or Hegel, nor any human instructor, can fit a man to win souls. The Holy Spirit is the entire seminary of these divine germs of power and success in the pastoral work. Christ must breathe upon his disciples, and endue them with power. George Herbert says, "The greatest and hardest preparation is within." It is a mind that lays itself at the foot of the cross, and cries, "Cleanse Thou me from secret faults! I would not be paralyzed in my efforts to win souls by

[1] Archbishop Leighton's "Lectures on St. Matthew's Gospel."

the love of any evil thing whatsoever ; but I would yield myself up to thee, O divine Master, to use and shape me as thou wilt." It is this humble and self-abnegating state that makes a man receptive of higher power ; and then God flows in by the influence of his Spirit, and fills the man with power. Then the tongue of flame descends upon him ; then men recognize him as a divine messenger ; then he will speak to the dying soul of the risen Redeemer with words of faith and power ; then he will be the means of kindling in dark spirits the immortal hope of Christ. They will awake to his earnest entreaties, and the Holy Spirit will use him as a powerful instrument to apply to their hearts the renewing Word. One man is the preordained instrument of the spiritual welfare of another. The electric current runs from heart to heart. The disciple who brought his friend to Jesus was the appointed means of eternal good to the soul of his friend, and of winning it to God.

SEC. 23. *Pastoral Visiting.*

The family may be said to be as truly a divine institution as the Church ; and the Church itself is but an extension of the family idea. The Christian Church is a larger household, a wider brotherhood, a perpetually expanding body of families united in Christ, the Head.

The pastor is peculiarly a leader of families—"a leader of flocks." God himself, in the Psalms, is thus represented as a Shepherd, who "leads Joseph (Joseph's household) as a flock."

It is good for the pastor to view his people in this family light, especially in its relations to the duty of pastoral visitation ; he should know his people in their own homes, where their true character shows itself ; he

should appreciate the strength and depth of family ties and sympathies; and he should understand and use them for good.

What is the true idea of a pastoral visit?

A well-known ecclesiastical writer thus describes it: "The visiting to which I refer is a very different thing. In urging the duty of pastoral visitation, I would suggest that a minister should devote a large portion of his time to the duty of private conversation, with every member of his congregation, on the subject of personal religion. In visiting a family for this purpose, I suppose he should endeavor to converse with every individual separately; or, if this be not possible, that he should set before them all the duty of repentance and faith in Christ, and, if there be no special obstacle, that he should close the interview with prayer. Of course there should be nothing stiff, formal, severe, or forbidding. The minister is doing nothing but what his relation to his hearers absolutely requires. They have chosen him to take the care of their souls, and use every means in his power to save them from eternal death. They believe in the truths which he preaches, or they would not have chosen him to be their minister. If his labors on the Sabbath have been ineffectual, it is certainly reasonable that he should see them in private, and press upon them individually the truths which they have thus far neglected."

True idea of pastoral visit.

We would suggest, as an amendment to this good advice—good, perhaps, if it could be carried out—that the pastoral visit should not be expected, as a rule, to be a strictly religious visit; that there should be no rule in regard to it which could not be departed from; for if there were, it would become a form, and lose its power

for good. All spontaneity would be taken out of it, and it might come to such a pass that many people would avoid their minister when he visited them, or if they should see him, they would shut up their hearts to him, and not appear in their true character. It is said that when the famous Dr. Emmons made a pastoral visit, his form, looming up at a distance in the village, created an immense sensation, the best clothes were donned, the children's faces washed, and the children's hearts nearly paralyzed with consternation ; the catechism, however, brought them to their senses like the application of caustic to a raw wound. But it is certainly good sense if nothing more to say that the visit of a minister, like that of any other man, should be, first of all, of a friendly and social nature.

While we do not think that preaching, technically speaking, should be done in a pastoral visit, yet it must be said that this is not a visit of mere ordinary etiquette or friendship ; it is the visit of the appointed guide of the souls of a family ; and though it cannot always, from obvious circumstances, assume a definitely religious character, and ought never to be made in a perfunctory spirit as if it were the discharge of an official obligation, it should, nevertheless, be recognized and felt to be the visit of the pastor, *i.e.*, of him who is the spiritual guide of the family. When this is generally and clearly understood, the visit will naturally have a certain character and aim ; and then the family will be more likely to aid in making the visit one of profit to themselves. Pastoral visiting, to a mere student, is often a cross, requiring effort and a special purpose. It is certainly to effect something ; it is to aid one in his ministry. The old-fashioned idea of a pastoral visit was that it was an essential part of the pastor's duty, that it should be statedly

made and formally religious, beginning with personal conversation upon religious matters and always ending with prayer. We would not disparage this earnest view. Some excellent men still hold it. A Western minister noted for his pastoral success told the writer that he had never made a visit upon any of his people without praying with them. He had also managed never to offend. In the case of the sick he always acted upon the physician's advice and with his consent. He possessed, it must be said, exquisite tact. But every man could not do the same. Prayer cannot be introduced like drawing a pistol. It is not always appropriate. The time, the occasion, the mental condition of the parties interested are to be consulted ; but, it may also be said that some men so live and breathe a life of prayer that it never is an ungracious or ungraceful act for them to pray. They best express their own religious spirit in direct communion with Him from whom they draw their deepest thinking and their truest life ; and through the medium of prayer, like a subtle and invisible conductor, they are best able to reach and touch the minds of others.

Let us now look at some of the uses of pastoral visiting.

1. To bring the truth to bear upon the soul of individual men. Truth from the pulpit depends for success upon the receptivity of the hearer's own mind, and this is generally uncertain and precarious ; a wind of temptation, a breath of worldly influence, may dissipate in a moment the good impression of the truth ; but private conversation, pressed home with the earnestness of a strong and affectionate will, serves to fix truth ; for the impelling power of another nature is added to the impressibility of

Uses of pastoral visitation.

the hearer's own mind. If, therefore, truth has been sown by the pulpit, it will be found that pastoral conversation has been the great human agency of nourishing the seed sown. Ministers are sometimes surprised that their labored preaching is not more effective ; it may be ineffectual because they do not follow it up with personal instruction. They leave the birds of the air to catch up and devour the seed, or the cares of the world to choke it ; what different result can they expect? The care of a wounded limb is great, but a wounded spirit is how much more a subject of unwearied and tender attention. Great wisdom is certainly required to give the truth its personal application in conversation with families and individuals. The simple repetition sometimes of a significant text of Scripture, when it is a word in season, is powerful for good. It is well to store up such inspiring and strengthening texts, to leave as gifts, with a few words of comment and application, in the houses of the people. The scriptural figure is the best as well as most beautiful of sowing the truth, dropping it in every place, in every heart ; and even if some seed fails to take root, and perishes, was not that the case with the Great Sower himself?

2. To win the confidence of the people. When the minister is seen only in the pulpit on Sunday, he is still a stranger, and his voice is the voice of a stranger ; he may be admired and respected, but he cannot be loved, for there must be something more intimate and personal in the relation to make it a strong one. By visiting his people in their own houses, and entering into their hopes, sorrows, and joys, rejoicing with those that rejoice, and weeping with those that weep, the pastor becomes a man who is sincerely trusted and loved. Each begins to look upon him as his personal friend. People seeing that he

has a sincere interest in them, that he has no selfish end to gain in his intercourse with them, will begin to give him their confidence. Norman McLeod said, "Let a minister use every legitimate means to come in contact with every class, to win them first on common ground, and from hence endeavor to bring them to holy ground." The people should feel perfect freedom in going to their pastor in all their religious wants and difficulties, and they will not do this unless they know him well.

3. To promote attendance upon public worship, and attention to all Christian duties. "The house-going parson makes the church-going people." Where the pastor is seen and known familiarly, the people are attracted to follow him to the prayer-meeting and the house of God; for this, then, becomes a matter of personal obligation. The father of a family says, "If my minister takes the trouble to come and see me, I will go and hear him." Thus the lower motive may lead to the performing of the higher duty, or, at least, may draw men to the place where they may be spiritually benefited; and the pastor can also, by direct conversation, bring them up to this duty.

A good pastor, too, not merely for the sake of acquiring influence, but from the real love of his people, looks after the good of his flock in temporal matters. Oberlin took a measuring chain and spade in hand, and directed in making a road among the mountains, which opened communication between his obscure village and the outer world, and thus became a benefactor of his people in things they could not deny.

If a pastor does not visit his people, what can he know of their characters and wants, except by hearsay? There may be persons, or families, starving in his parish, of whom he is totally ignorant. The poor are to be

searched out, and not merely to be inquired after. There are hard, proud people to be conciliated, and social jealousies to be done away or mitigated—men in strong health and the full tide of worldly prosperity, who think little of religious matters, are to be drawn to higher thoughts and activities. They are to be taken into confidence in enterprises for the public good, and consulted before important steps are taken. If thus interested in schemes for employing idle men and tramps, preventing intemperance, draining and fencing the public common, establishing popular lectures, and so on, they may become interested in higher and better things. A minister, too, who does not continually go around among his people cannot know all their moral wants and dangers—the concealed intemperance, profligacy, and vices among them—the spread of depraving opinions—the temptations of youth. A minister should not be a police officer, or a moral inquisitor, but he should be a true "watchman," and should use all proper diligence and vigilance to detect the presence of evil in the flock he is set over. One may, for example, properly ask and find out about the reading of his people—no unimportant source of influence for good or evil, and may counsel and direct in that matter, by the taste for sound and healthy reading among the young. He may give practical hints in relation to anything that will tend to improve his people, and increase their comfort and happiness. A simple suggestion to a poor family in regard to the proper ventilation of a house, or an apartment—the best mode of planting a field, or of making a garden, or of hanging a gate, is a kindness in itself, and will build up an influence for good.

4. To obtain profitable topics for the pulpit. Visiting and sermon-writing or preaching should go together. In

the language of the sermon sometimes the very words used in conversation may be employed, which gives point. A man may preach fairly on admitted truths; but if it is seen that his preaching has no particular application to his own people, and to their needs, their interest in him, as an instructor and guide, is gradually undermined; but a sermon which is inspired by a personal conversation, or a pastoral visit, has an element of life in it, which is worth far more than a sermon drawn from books. It meets a real want; it is a vital communication from the speaker to his hearers. Springing up within the circle of the parish, out of its needs and circumstances, it will verify the words of President Wayland, "As the minister looks upon his hearers with the consciousness that he has before him friends with whose moral condition he is familiar, so they feel that they are looking upon a man with whom they are in full sympathy."[1]

5. To give aim and directness to prayer. The pastor who knows his people will be led to pray for particular things and for particular persons. He has perhaps experienced great difficulty and decided repulse in reaching certain minds; they are not yet open to the entrance of the truth; they are in wilful darkness; his own efforts to awaken and give light are vain, and his only help is in God; he has something to pray for with all his heart and soul, and not to let God go until he grants his prayer.

6. To quicken the pastor's spirituality. The pastor himself may be religiously benefited by pastoral visitation; and he never can understand his people spiritually, or be understood by them without it. It is said that Van der Palm, of Holland, was deficient as a minister in his

[1] "Ministry of the Gospel," p. 153.

ability to attend to the duties of a pastor. He said, "It is not my gift—I never succeeded in it." His wide and varied knowledge of science and of men may have gone a little way toward remedying this defect, but it diminished his spiritual power both in and out of the pulpit, as it will any man's—the greatest. The minister cannot afford to lose its help. In this nobly practical part of his work, the deadening influence of his official familiarity with divine truth finds its counterpoise. He is confirmed in his belief that piety is a real thing; for he is brought daily face to face with undeniable facts, with a primitive faith that has endured trial, that has overcome difficulty, that has been proved in the furnace of affliction. The "Book of Acts" is re-enacted constantly before him in the lives of true disciples. He is impressed with the difference, the vast difference, between the believing and the unbelieving man, in circumstances of real trial. His own faith is thus confirmed. He may know some poor woman, who, from her constant study of the Bible and simple trust in Christ, has had the lowness of her mind and estate transformed into something wondrously refined and heavenly; he may learn celestial wisdom from her conversation. Great originality of religious thought is often found in the humblest walks of life, where the Spirit of God has wrought upon an originally strong nature; where suns and rains of divine influence fall upon a rich soil and it produces fruit spontaneously, and rare fruit it is. Ideas have a natural vividness that seems like a direct inspiration; and indeed in such a case the mind is primarily taught by the Spirit and the Word of God, instead of secondarily by men.

7. To bear the ministry of the gospel to those who are not able to attend the public service—to old people—to confirmed invalids—to those of peculiar mental infirmi-

ties—all of whom should have the gospel preached to them.

8. To make and keep a society united. "To take the lowest view of the case, it is the most effectual means for keeping a society united."[1] This might be enlarged upon. Ministers who are not good pastors, wonder that with all their study and striving, their society is ever growing smaller; and the cause of this is often found in the fact that the people are tired of waiting to become acquainted with their pastor, and to form some slight bond of personal interest in him.

Some of the disadvantages connected with pastoral visiting, which are to be guarded against, are, the sacrifice of time; the making one's self subject to the charge of partiality, let him try his best to avoid it; the causing of dissipation of mind and inability to concentrate the thoughts on study.

Suggestions in regard to pastoral visitation.

We offer two or three practical suggestions in regard to pastoral visiting, although good sense and a little experience are better than advice upon such a point. Chaucer presents us with a fit motto:

> "Wide was his parish, and houses far asunder,
> But he ne left nought, for ne rain ne thunder;
> In sickness and in mischief to visite
> The ferrest in his parish, moche and lite
> Upon his feet, and in his hand a staff."

(*a*) When one becomes a settled pastor, it is indispensable for him to visit the whole parish, as one of his first duties. None of the people should be neglected in this first round of visits, which, if the pastor neglects to

[1] Wayland's "Ministry of the Gospel," p. 148.

make, or delays too long, he loses an advantage difficult to be regained ; for the ardor of first love, under too long neglect, cools. "A new comer to a little place, and especially a young minister, runs a great risk of forming friendships too suddenly, which he can only get free from very slowly, and rarely without unpleasant circumstances. His first opinion may come to be very much changed ; and at times, people make advances to him, out of curiosity and with a selfish view, whom he afterward does not find it easy to get rid of, when he can neither like them nor trust them. It would, therefore, be advisable for him to be friendly to every one on the first visit, but not to bind himself to any one ; to be frank and cordial with all, but to keep his mind to himself ; what is reserved may be afterward easily added ; but what is let out too much cannot be so easily taken in again." [1]

(*b*) The pastor would do well to make out an accurate list of his parish, with the name and residence of each individual. These might be arranged systematically, by neighborhoods, for greater convenience in visiting ; for it is a great economy of time to take up different sections of the parish at certain seasons of the year, or in having some well-arranged plan. The circumstances of a city or country settlement would of course greatly modify any such plan. In a word, this business of visiting a parish should be systematized, or it does not amount to much. Irregular and occasional visitation is of little benefit. But how it is systematized depends on circumstances. One may take, for instance, the houses in a certain neighborhood, in course, but he should not visit with such rigid regularity as to give notice, as it were,

[1] "Manse of Mastland."

of his coming ; or it may be an alphabetical rather than a topographical arrangement. The times and the seasons of visiting should have some consideration—not to call at meal times, or hurried times, or wrong times, but with some regard to the principle of "*mollissima fandi tempora.*" In the country one would not call when all the men of the family are at work in the field. As to the number of visits, two hundred households constitute a pretty large country parish ; but English clergymen contrive to visit a parish of this extent two or three times a year.

(*c*) The whole parish should be visited at least once a year ; and, if the society is a small one, it may be visited oftener.

(*d*) A memorandum of every visit should be kept ; and this becomes an invaluable private journal. Opportunities for benevolence—special points that have come up in conversation—mental traits brought out—the religious condition of families and individuals—subjects of thought and prayer aroused—these little fragmentary items, gathered here and there, by and by form a rich fund to draw from.

(*e*) The sick should claim the first attention. The sick should not be neglected, even if all the rest be passed by, or if other duties be unfulfilled.

(*f*) The visit should not be wearisomely long, and it should not be, on the other hand, so brief and hasty as to have no significance, and leave no impression save that of cold formality. Where there is the prospect of doing good it should not be abridged. Of course good sense and circumstances should govern in each case.

(*g*) The visit should have, as far as it is possible, some profitable, and better still, religious character. We have remarked upon this, and thrown out the opinion that it

is not best to preach at such a time, but rather to cultivate a social feeling of confidence between pastor and people ; but the visit should not be all consumed in commonplace conversation. The great mass of people are eloquent upon the subject of their bodily, rather than of their spiritual ailments. On this last subject, if it is introduced, the pastor must take the initiative ; and he must, above all, in a matter like this, seek the fit moment to converse upon religion. It is not best always, as has been hinted, "to talk religion," nor to drag every topic into that current, so that the conversation becomes unnatural and artificial, and in this way often insincere. That the proper time may be chosen to talk to a wife of her domestic trials—of her wayward son it may be—or to a business man about his business troubles, or to a seeker for truth about his soul's welfare, then the prayer is a good one "That I should know how to speak a word in season to him that is weary." Conversations like these should take place in private, when you are alone with a person, so that the streams of instruction as well as heavenly consolation may be opened with purpose, directness, and skill. See the person with whom you wish to talk seriously, alone, and do not let the visit be a hiatus between practical duties and secular conversation in a family circle ; for if the religious conversation is a formal thing, and seems to be put on as a matter of necessity, then there will be rejoicing when it is over, and rejoicing when the minister departs and the visit is ended. We wish to know the real occupations, tastes, thoughts, habits, and wants of the people—we do not wish to see them always under a false aspect. Yet we should have an aim in our visit and in our talk. For this purpose we should get correct information about families, and perhaps should keep a record containing

names, ages, business, history, peculiarities. We should ask for the children particularly, concerning their ages, character, schools, reading, companions, recreations. A visit sometimes may be almost altogether taken up by the pastor's leading questions, in order to obtain information of a useful kind. The visit, as has been already said, ought to be made useful to one in his ministry—that is, its one great aim is to acquaint one's self with the real needs of his flock so as to administer to these wants. Inquire into the antecedents of the family, both secular and religious, the parentage, home-training, early pursuits and occupations, which things are always interesting to people to talk about. This is a clew often to present character and religious difficulties. Ask who have been baptized? Is family worship observed? Is there a Bible and are there religious books in the house? Is there attention upon the Sabbath-school, the weekly prayer-meetings, and the church Sunday services? Is the Bible studied? Is music cultivated? Thus the private visit and the public ministration should inure to each other's advantage; therefore, speak freely of the conduct and interest to be observed in the worship of the sanctuary, of the singing, of private and public prayer. Perhaps it may be a heathenish family; it is well for the pastor in such a case himself to institute family worship. Observe those who are religiously thoughtful, and converse especially with them. Introduce written or printed prayers if necessary. But seek to win confidence and love. The pulpit discourse will not always do this—it must be by personal visitation and ministration, and free, natural, easy discourse, showing interest in common matters, in John, Mary, in Bridget the servant, in the housekeeping, in the trade, in educational matters. If the pastor has the true spirit, he will neglect no good

opportunity that offers itself to improve his people spiritually, and a superior tact in this will guide him. As a general rule, let the pastor strive to leave some message of God in every house he visits, and, like the Saviour, who sowed the seed wherever he went, be ever leading the thoughts of those with whom he talks from temporal to eternal themes—from the earthly to the heavenly, by imperceptible ways—let him have this constant aim to do good to the minds of his people.

It is well, even, to make the modes or approaches to religious conversation a subject of thought and study, in order to avoid every appearance of stiffness, formality, or cant. We may study the good art of not being artificial. Particular themes and particular ways of approaching them and presenting them in conversation, are certainly as worthy of the serious reflection of the pastor as are the themes of the pulpit.

But let a young pastor know beforehand, lest he be discouraged, that he must himself make the beginning in religious conversation, and that he must expect to say nearly all that is said ; indeed, he will find comparatively little response to what he says, even from professed Christians—not much beyond certain formal phrases and commonplaces ; and this is not because there is no sincere feeling, but because people, generally speaking, are unable to express their thoughts and discuss their feelings on spiritual themes ; therefore it is absolutely necessary that the pastor should make leading remarks, and perhaps think beforehand of special topics.

The pastor, who is presumed to be an honorable man and a gentleman, should show that he is not trying to pry into the heart's secrets even of a religious nature ; but by honest conversation on the things of truth and righteousness, and sometimes by questions kindly put, he

should seek to know somewhat of the religious condition of a household. Often, a plain word of counsel in regard to the study of the Scriptures, to attendance upon the church services, to carefulness as to the religious instruction of children, faithfulness to the duty of family worship, and of private devotion, the acknowledgment of God's unbounded mercies in a spirit of greater thankfulness and benevolence—such a word is healthful.

As to the old New England fashion of ending the pastoral visit with prayer, we have already said that we do not see how it can always be carried out; yet it may be done whenever it seems fit, and certainly whenever it is requested. The pastor should strive to cultivate the devotional spirit among his people, and to leave the breath of prayer in every house—to teach his people how to pray. The chamber of sickness is a fit place for prayer. The favorable moment should be seized, when the mind is prepared by previous conversation, and the feelings seem to demand the act of prayer—for the turning to God for wisdom and aid. But prayer is the last thing to be obtruded, or forced upon people. It should be a free act.

Admonition should not be administered, if it is required at all, in the presence of others; neither should parents be talked to in reference to their moral and spiritual duties in a reproving vein, before their children.

A minister, of course, has a right to have his intimate friends, just as any other man has, and to visit some families more than others; but let all, rich and poor, cultivated and ignorant, feel that they have a common friend in their pastor. He must expect to hear complaints in regard to his neglect of pastoral visitation; some are exacting in this respect; but these complaints will cease when it is known that he has a true affection

for his people, and that he means to impart to them all, without respect of persons, in spiritual things.

When there is an especial call for a pastoral visit, let it not be delayed; let everything else wait; a moment rightly used here, is better than days and weeks of attention afterward. And everything stimulates us to be faithful to this duty. A minister of great experience says, "So far as I have known the events that have led to conversion, I have observed, especially of late, that a much larger number have been led to reflection by private conversation than by any public ministration." Personal Christian effort to convert men is needed; giving money and going to church and to prayer-meetings on the part of church-members, and preaching on the part of ministers, cannot take the place of this, for this is using the power that lies in personal influence and persuasion. It is a high gift and responsibility, and should come into a Christian's, and especially a Christian minister's plan of life, "holding forth the word of life."

In conversing with very illiterate, and perhaps degraded people, such as are to be found in our large cities, and almost nowhere else, care should be taken not to talk to them in their own modes of thought and language. "Clergymen and others often, too, make a fearful mistake by talking to the poor in their own language. Talk to them kindly, talk to them as fellow-men and women, talk to them with real sympathy, and you meet with sympathy and respect, nay more, with real affection from them; but lower yourself to their style of language, and they feel it to be a keen insult; for they know you are stooping to them, not to raise them up to your level but to bring yourself down to theirs." [1]

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[1] "Parson and Parish."

In the treatment of the debased poor and outcast of our great cities, much tact is required. Actual want should be at once relieved ; but it is not perhaps always well, on every visit, to give money, for then it will be always expected, and the hope of it may produce a false state of mind ; but the alms should be given at other times and in other ways. The complaints and bitter remarks of very ignorant and poor people are to be kindly borne, even their occasional hypocrisy and want of truth ; for these faults, strange as it sounds, may sometimes subsist with good qualities.[1]

Not only the young, thoughtless, impenitent, ignorant, tempted, vicious, need kind personal conversation, admonition and counsel, but Christians also, at times, need the same. The world entangles them ; cares, anxieties, business troubles, ambitions, artificial pleasures, the gains and glare of this world, dazzle and beguile the best minds. The pastor should go around like Christ, the "Good Shepherd," liberating entangled souls from the snares of the world, and giving them comfort, light, and aid. A strong word of hearty faith, of simple trust in the right, will often give the relieving blow to cut a meshed soul free. The seasonable visit of the pastor may sometimes be blessed to the saving of a soul that is trembling on the verge of some great and destroying temptation.

There is more danger from indolence in regard to the duty of pastoral visitation than there is from over-zeal and overwork in it. "The night cometh when no man can work." The following timely remarks are from Dean Stanley's "Treatise on the Epistles to the Seven Churches :" "Perhaps in our day none are more tempted

[1] "Manse of Mastland."

to measure out to themselves tasks too light and inadequate, than those to whom an office and ministry in the church has been committed. Indeed, there is here to them an ever-recurring temptation, and this from the fact that they do, for the most part, measure out their own day's task themselves. Others, in almost every other calling, have it measured out to them ; if not the zeal, earnestness, sincerity, which they are to put into the performance of it, yet at any rate the outward limits, the amount of time they shall devote to it, and often the definite quantity of it which they shall accomplish. It is not so with us. We give it exactly the number of hours which we please. We are, for the most part, responsible to no man ; and when laborers thus apportion their own burdens, and do this from day to day, how near the danger that they should unduly spare themselves, and make the burdens far lighter than they should have been !"

SEC. 24. *Care of the Sick and the Afflicted.*

The pastor should be early impressed with the truth of the value of the opportunity which sickness and sorrow among his people afford him of being not only a means of consolation, but of spiritual benefit to them. The sick man is a prisoner shut up in his room, humbled by the feeling of need, in fear of death perchance—life recedes, the eternal world draws near. The efforts of the religious teacher are then more apt to be appreciated. But he must have the purpose, the great aim, to point the soul to God—if a good man, to console and encourage him ; if an impenitent man, to lead him to true repentance. He should approach the sick-bed with a profound sense of dependence upon God. Sickness should be

sacred. It is the hand of God pressing heavily. "For I was sick and ye visited me." Then is the time for the visitation and consolation of the minister of divine mercy and truth. No rose-water Gospel will reach actual sorrow and affliction. There must be real help, real medicine both for body and mind. Take a poor man with an incurable cancer! Who is to bring him comfort in his hopelessness of earthly things, but a true angel of God's love? There may be those in a parish who have no other friend than the pastor himself. There may be starving children on a comfortless bed of sickness and poverty, with no alleviation, no physician, no outlook but upon death and despair. We should be aroused to the fact that there is a vast deal of real misery in the world, and that, come from what source it may, from sin or adversity, we, as ministers of Christ, are appointed to heal and alleviate it.

In our Puritan conception of the ministry, we apparently lose some of the advantages of the priestly idea of the ministry, and of the immense official authority which this idea gives.

The priest of the Roman Catholic Church, or even, in some instances, the clergyman of the English Established Church, calls upon the sick as an official duty, and the sick person makes confession to him as one who has spiritual authority, or is a kind of mediator between man and God. That may, in some instances, possibly compel a more candid confession of the state of his heart than can be drawn forth by simple ministers of the gospel. If one stands, as it were, in the place of God, being able to absolve the soul from sin, or as one who, in the name of the Church, holds the keys of the eternal world, he may produce such fear in the mind of the sick person that the truth, however painful, shall be forced from him.

The minister of a Protestant church visits the sick rather in the relation of a spiritual friend ; and the sick person may or may not feel compelled to reveal his heart, his true spiritual condition, to a human being ; and even if the sick man is a true Christian, there may be in his mind a feeling that his dealings at such a time are with God, rather than with man. But this want of official authority may be made up, and more than made up, by the minister's own wisdom, faithfulness, and love of the soul of the sick, winning his free and willing confidence, and leading him to seek spiritual aid and counsel ; so that it is only an apparent and not real superiority which the Roman Catholic priest possesses over the humblest minister of true piety and fidelity.

As we have before hinted, it is never well to put off a visit upon a sick person, or to delay it so long that it shall look as if one came because there were some immediate danger of death ; thus giving the impression that the visit is a compulsory one. When a pastor learns that one of his people is very ill, he should at once go to see him without waiting to be sent for ; but he should, nevertheless, endeavor to time his call so opportunely and naturally that the suspicion of its being an extraordinary call shall not be awakened, and thus, in some instances, excite and alarm the sufferer, or in others close the mind to all spiritual benefit.

Conversation with the sick.

In the case of the extremely weak and the dying, sometimes all that one can do is to ask, solemnly and affectionately, some very brief question in regard to the state of the soul, and the hope it experiences, or to speak some animating text of Scripture. Has he truly repented of his sins? Is he in peace and charity with all men? Has he forgiven all men? Has he, as far as he can, repaired

all wrong committed by himself? Has he put a living faith in the Lord Jesus Christ? In visiting the sick, it is often well for the pastor to read from the Bible an appropriate inspiring passage; for the Bible never sounds so sweet or divine as in a sick-room; never do the Psalms, the conversations of Jesus in John's Gospel, and the descriptions of the blessed state in the Book of Revelation, seem to be so truly the words of God out of heaven, as in the chamber of sickness and of approaching death. Then nothing but the everlasting words of God serve. "They are spirit, and they are life."

What one says at such a time should be pungent and full of Christ. Of course different cases should be differently treated. One would speak to a notoriously wicked and hardened man in a different way from what he would speak to an ordinarily correct man, but to both firmly and pungently, though kindly. Wisdom is needed here. The morality of a moral man should never be disparaged, but its imperfection may be shown, and the need of a higher and more perfect righteousness may be urged. It should be truly preaching the gospel, its hopes and fears, its promises and duties, the need of regeneration, and the forgiveness of sins through faith in Christ, the personal obligation of the soul to God, God's eternal judgment of the soul—great vital truths, uttered in a few simple phrases, without refining upon them; the objective rather than subjective view of them; in a word, *Christ*, the great object of the sick and sinful soul to rest upon, lifted up clearly to view.

Even the believer, in his hour of sickness and feebleness, often needs encouragement; and the pastor should not go into the sick-chamber as into a hospital, with a lugubrious countenance. He should go there to carry comfort and life, without manifesting lightness and want

of appreciation of the circumstances of suffering, and perhaps of the near approach to death. But there should be good cheer in the sick-room ; and duty might sometimes lead the pastor to draw away the mind for a little time from dwelling morbidly on religious themes. In some diseases especially, there are alternations of feeling ; at times the sick think that they should be dwelling upon God every moment, and are not contented unless they are doing so ; but is the healthy Christian mind always, every instant, so intensely taken up with these themes ? Must it not commonly turn to common subjects ?

How far the minister of religion should ask for confessions of sin, is an interesting and difficult question. Certainly great delicacy, judgment, and conscientiousness should be used here. God alone can hear and forgive sins ; yet sometimes it is good for a burdened soul to make confession to man, and to the Church. The apostle James says, " Confess your faults one to another, and pray for one another that ye may be healed." The confession even then is not made to man so much as to God ; and it should come, to the human ear at least, freely, spontaneously, not being drawn out by adroit questions, or forced by the presentation of overwhelming terrors.

It may be also that even a Christian mind is constitutionally inclined to look upon the dark side of things ; and this tendency will probably be increased as the bodily strength diminishes, and as the will is less able to resist this despondent feeling. A person may thus, though a good man, fall almost into hopeless despair concerning his spiritual state, and he may fear to die. The pastor then should recall to him the proofs of a Christian character that have manifested themselves in

his life, and, with a kind of holy boldness, should offer a lively defence of himself against himself, not to produce self-confidence, but to awaken in him hope that God will not leave him in the hour of need ; that Christ, in whom he has trusted, will not now forsake him. In almost every such case, God vouchsafes light to the soul before death ; but still there are instances where the best Christians die under a cloud.

A pastor may also encourage a good man who is in this dark state, by saying to him, that perhaps God may permit this darkness in his case, in order to instruct and encourage other Christians. They will say, there is our brother, whose whole life has spoken for the faith ; we have seen his self-sacrificing spirit ; we know the love there is in him ; and yet he is permitted to lie in his last hours under a deep shadow of doubt and fear. Let us, then, hope for ourselves, although the light given us is often faint and feeble. Let us not trust to outward manifestations and feelings, but to deeper principles of faith, and of the life of God within the soul.

Those, however, are peculiar cases, and, as a general rule, it is always safe to point the soul to Christ for trust and hope ; to endeavor to produce true humility, and to take away the grounds of self-confidence. It is better sometimes simply to read portions of Scripture than to attempt to talk or preach.

Some Christians, as well as other men, have strong fears of physical death ; and it is in that case needful for the pastor to stimulate the mind, "to raise the spirit above the dust," to fix it upon the invisible and eternal —upon that "everlasting life" which a true hope in Christ gives.

The sick-room and dying-bed of the Christian is the antechamber of heaven ; where the pastor may learn

more, and see deeper into heavenly things, than anywhere else on earth ; and how great is the privilege to be permitted to stand by and see the glory and the love of God ! One feels that instead of coming to aid others, he is there himself to learn. What are the terrors of death to the Christian mind ? Thousands and millions have overcome the fear of death through Christ strengthening them, even in the terrors of shipwreck, and painful death, in the jaws of the lion and at the stake. The pains of death cannot long endure. Only the soul that has sinned and still remains impenitent, that has wronged itself and will not do right and seek the everlasting reformation of God, suffers real loss. Only he who despises eternal life loses eternal life.

The most trying part of the pastoral work is the preparing of the impenitent mind for death. How much of truth, firmness, faithfulness, faith, patience, and love are here required ! This is, indeed, the touchstone of the pastor's faith and character. There is a deep-wrought feeling in the Church that death-bed repentances are for the most part untrue ; and this is a healthful sentiment in one sense ; for the *life* manifests the child of God ; but we may carry this feeling too far, and forget the infinite mercy of God, and also his infinite power, which is able to save to the uttermost all who come unto him, and we should never, never give up the truth of the possibility of the salvation of any soul so long as life lasts ; even as the saving look of the Redeemer fell upon the expiring thief at his side. The patience of love, and the hope of faith, then, for the sinner, should be literally unlimited. Yet the treatment of a sick or dying man, whose heart is hardened in impenitence, or who is a decided opposer of the truth, is a difficult matter. To argue upon doctrinal points with him is usually futile. Con-

troversy produces irritability and passion in the sick rather than conviction. One may strive in direct or indirect ways to discover what is the false ground of confidence to which they who die impenitent cling, and this should be taken away, and the truth clearly, firmly, kindly presented.

The insensible soul should be awakened, and made to realize eternity. But often, where it can be, prayer is the only and the last resort in the sick-room; and in prayer one can pour out all his heart, his fears, thoughts, and desires concerning the sick; and it is right to do so, for God would surely desire to bless, and would the more willingly bless so earnest a prayer. And if anything will awaken fervent prayer, it is to see a soul trembling on the edge of eternity, and unprepared for the change. Then a minister feels his responsibility to be too great for him to bear; he must go to God, and lay the burden upon Him. An English clergyman gives his testimony to the fact that sick and dying persons are often more conscious of what is going on about them than we are aware of. He relates two or three actual instances of apparently unconscious and dying persons hearing perfectly the prayers repeated by their bedsides, and profiting by them to the good of their souls, as they have testified on partial recovery; and the writer adds, "Acting upon this conviction, I never lose an opportunity of praying by the bedside of the sick, even when the patient is himself unconscious; and not only in my form of expression do I pray for, but pray with the sufferer."[1] "The soul," says Joubert, "is ever fully alive. It is so in the sick, in those who have fainted, and in the dying—still more so in the dead."

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[1] "Parson and People," p. 198.

The pastor sometimes finds a peculiar trial with a class of persons of a negative type of character, who, when brought to lie upon a feeble and dying-bed, are transfixed with fears, and are willing to give implicit assent to everything that is said to them. This is the case often with those whose lives have been amiable, but who have exhibited no decided change of heart, or no positive religious character. They listen with eagerness, and they apparently assent to the truth ; but it is difficult to know whether it is a true or false sorrow. One has, in such cases, to exercise mingled firmness and gentleness. The heart should be proved ; it may be even needful to arouse by words of searching truth. One should endeavor to draw forth some sincere statement of the true state of the heart, however incoherent and crude it be. It may be discovered that the heart, though troubled, really rests on some error, some false security. How difficult it often is to drive the soul from this refuge of lies, to lay hold upon the true hope in Christ !

For weeks and weeks a faithful pastor may perceive no change, no sign of the mind's movement toward a higher foundation. There is, perhaps, the same feeble hope expressed in the goodness of one's intentions, in the general outward morality of one's life, or in the indiscriminate and unintelligent mercy of God. The soul has incredible powers of resistance, even in the weakest natures, and to the last moment of life it may not yield its will to the will of God. The power of human pride partakes of the soul's immortal nature. The pastor should be aware of the fact, that in the very process of disease itself, a placid state of feeling is sometimes produced in the mind, a dreamy tranquillity, which has no thought of the future, and is willing to let body and soul go without further care. It becomes one's duty to dis-

criminate between the effect of such a dissolution of the powers of nature and the real tranquillity that true faith brings.

The effect even of anodynes upon the mind is sometimes great, and may produce happy feelings, and delightful views of heaven, of which, if the sick person perchance recovers, he may retain no recollection.

Let one endeavor to turn the mind of the sick and dying away from earthly and human supports, to rest upon Christ. Speak inspiringly ; hold the Saviour up to view ; be an ambassador of mercy and hope ; let words of divine grace fall from your lips—the words of life !

And the pastor should not neglect the convalescent, but should continue to visit them faithfully during all the period of their recovery ; for in this he shows true friendship, and not the mere pressure of professional obligation.

One should make a definite preparation for the visitation of the sick ; he should mark the passages of Scripture to be read, and think over the remarks he will make, so that they may be plain and condensed, easy to be understood, and yet full of solid truth. They should be put in such a shape that the feeble mind may readily retain and reflect upon them ; that the weary may, so to speak, hold them in their weak hands. In concluding this theme, we would quote the practical counsel of Jeremy Taylor, which should be impressed on the minds of a Christian people : " Let the minister of religion be sent to, not only against the agony, or death, but be advised with in the whole course of the sickness ;" for while the mind is still clear, and capable of thought and voluntary action, then the preaching of the Word may be signally blest, while sickness closes the door to the world and shuts up the soul to God and eternal things.

We would now say a word concerning the visitation of the afflicted and sorrowful, who are suffering by reason of the loss of friends, or any other trouble. Immense good often results from affliction. It is good for a man that he is afflicted—the foundations of his hope are tried—he learns to have happiness in himself alone, in real righteousness and union with God, and not in external things; hence those sorrows which lead us to God and show us God, and reveal the depths of spiritual things, are preferable to joys. As the great composer, Beethoven, when he became deaf, rose to higher strains and seemed to catch, in his inner ear, the melody of spiritual quires, so the grossness of sense and the dulness of our earthly natures are often purified by affliction, and the ministers of God's pity are taught thereby the finer lesson of sympathy. It is his duty not only to preach salvation to the lost, but healing to the sick and sorrowful. How much of Christ's ministry was of this character! Like Christ, his minister is anointed to heal the broken-hearted, and this gives him power to heal likewise the sin-stricken soul. Christ came after John, who came in the power of Elias, but Christ with the power of sympathy. The minister of Christ's love does but half of his appointed work who forgets this. He is to be an angel of mercy as well as of truth —a son of consolation as well as a son of thunder. This is a blessed and even an angelical part of the pastor's work. In seasons of sorrow the pastor may make swift strides into the affections of his people; and the truth, too, has then a subduing power that it rarely has at other times, although those times of affliction also draw upon a minister's own strength, and sometimes they seem to sap his very life. There is, however, a simple secret which a pastor learns, though not perhaps until after a

Visitation upon those in affliction.

considerable experience, and this secret is that he is not called upon to furnish all the feeling, but rather to guide and regulate it; that he need not exhaust himself to provide artificial emotions, but that a few words of Christian sympathy, such as a true pastor will have at his command, are sufficient to touch the overcharged spring in the heart of the afflicted, and it will find relief in its own expression and flow.

A young pastor will find a great deal of real sorrow in the world, even in his own little parish—as well as a great deal of happiness; for we do not believe, as George Eliot says, that there is more sorrow than joy in the world. He will find sorrow and misery as the result of selfishness, of wrong ("wrung" out of the right course), of profligacy, ignorance, crime, wives treated harshly and cruelly, sons filling their parents' hearts with bitterness and terrible solicitude by their wayward courses. The troubles arising from pecuniary losses form a source of immense evil, hard to alleviate because these touch the selfish interests of men, their worldly happiness, which is something they can appreciate, and which they care for supremely. Great tact and wisdom as well as Christian kindness and love are needed to deal with these troubles, which come sometimes to those who are in high positions, realizing the sentiment of the Greek drama:

> "Ne'er count good fortune blessedness, until
> The man's full life is finish'd. Little time
> Suffices the bad genius to bring down
> Great wealth, through God-sent mutability
> And the dire influence of dangerous gifts."

The ancients, too, said that sorrow and joy both spring from one fountain, and certainly sorrow often prepares the way for joy. Affliction is the time when God opens

the heart, when he ploughs the heart's depths ; and then the precious seed may be sowed therein : but still it is important to bear in mind that affliction is not the cause of good to a soul, although affliction may be made, by God's grace, the occasion of inestimable good ; for affliction, without the higher influences of the truth and the Spirit, usually injures more than it benefits a man. "The peaceable fruits of righteousness" are afterward yielded to those "who are exercised thereby," who are rightly influenced by them. The Scriptures speak of two kinds of sorrow, very different in their nature, which, in truth, lie infinitely apart—the sorrow felt by a worldly mind at the loss of the things it holds dear, and the godly sorrow which leads to a repentance that needs not to be repented of ; and of this last are those of whom the Lord said, "Blessed are they that mourn ; for they shall be comforted."

A pastor should therefore keep the great truth in mind, that he can expect no spiritual good to spring from the afflictions of his people unless they are received in faith, unless the truth is mingled with them. "Every sacrifice shall be salted with salt." The soul, while in an agitated state, and taken up wholly and selfishly with its sorrow, cannot receive the pure word of truth ; it must be brought to calm reflection and right thoughts of God. The pastor, therefore, has a double duty in visiting the afflicted, first, to manifest true Christian sympathy with the sorrowing, to "weep with them that weep," and, then, to lead their souls to a higher Christian consolation.

When a pastor visits a family in great affliction, he sometimes enters into a scene of moral chaos. It may be, for the most part, a household of unchristianized and

undisciplined hearts, that are thrown into violent commotion and unwonted conditions; the grief is passionate, unreflective, and unsubmissive; the whole current of feeling is turned upon the memory of the deceased friend; he is exalted into something almost superhuman; nothing can be spoken but of his unparalleled worth and goodness; he is assigned a high place among the blessed; and there can be no thought or conversation but of him. Now, to bring such passionate and excited minds to look to God rather than to man, and to view the religious obligations of the chastisement, is a difficult and delicate task, for natural instincts and family affections, good but undisciplined, oft obscure the truth.

But the minister, kind and sympathizing though he be, forbearing though he may be to human sorrow, and even to human infirmities, should not forget that he is the ambassador of God, and he should lead the sorrowing firmly away from false sources of comfort to the true and Eternal Source.

The pastor should also strive to prevent the afflicted from nursing their grief, from offering sacrifice to it, from indulging in what is called "the luxury of woe," which only unnerves the mind from doing its duty. He should show the real impiety of this course, and should teach those affections that have been prostrated in the dust to begin to reach upward to Christ, and to twine upon him, the Almighty Friend and Sustainer. He should teach the afflicted to endure their sorrows with patience and calm resignation; he should set forth the Christ-like glory of the passive virtues; he should show that the Christian life lies through sufferings; he should point the sorrowful to "the Man of sorrows," and should show them that

"the highway of the cross, which the King of sufferings hath trodden before us, is the way to ease, to a kingdom, and to felicity." [1]

It is both wise and Christian to attend to the temporal wants of those who are in affliction—to do all possible acts of kindness; and where there is real want, to carry food, raiment, money, in one's hands; thus showing that the interest is not a merely official one.

Frequent visits, and marked kindness on the part of the pastor in times of affliction, bind the hearts of a family to their pastor by the strongest bonds of gratitude. Words, thoughts, and acts, which, perhaps, are not hard for him, which are little things to do, yet seem great to sorrowing hearts, and strike deep in them, and take lasting root. The strongest prejudices and aversions are then overcome, and even the stubborn will of hardened impenitence often gives way before this power of Christian kindness and love.

Conversation with those in affliction.

While the pastor's immediate purpose in visiting the afflicted is that of consolation, of soothing the anguished and sorrowing mind, yet a further purpose which indirectly tends to this object of permanent consolation is to bring those in sorrow into a right moral condition, thus laying the cure of grief upon the true foundation. He may effect this by careful and thoughtful conversation. As to the thoughts and topics that a minister should introduce in visiting families and persons in affliction, those are, of course, modified by the circumstances of the case; but still there are certain topics always right and essential at such seasons. It is always right to speak of the supremacy and love of God in affliction; and the truth

[1] Jeremy Taylor's "Holy Dying." Works, v. i., p. 547.

may be dwelt upon that it is God who afflicts, and yet not willingly, but for the real good of the sufferer. The reasons of the affliction are deep in goodness—for the penitential humbling of the selfish soul—for the trial of faith—for the growth of holiness—for moral education and refining—for the weakening of sin—for the loosening of the world's grasp on the spirit. And even in cases where there seems to be no ray of hope, where the hand of God does not appear to be at all in the sorrow, where death, it may be, is caused by human folly, or vice, or crime, the relation of God's ordering will to such an event, and to all events, whether good or bad, should be shown, and that the good of all is truly subserved ; that the particular loss is swallowed up in the general gain ; and that so far as the evil-doer is himself concerned, that he is to be left in the hands of his Creator, his best Friend, who knows his whole history, who will judge him righteously. God's plan is one like his perfect and transcendent nature, and though we see only half here the other half is in eclipse and forms the perfect sphere. "Even in our sorrows we belong to the eternal plan."

"In the moral world," says Joubert, "nothing is lost, as in the material nothing is annihilated. Our thoughts, sentiments, lives here below, form but the beginnings of thoughts, feelings, and lives that will be finished elsewhere." There is, at all events, a recompense to the righteous, to the believing and submissive soul, somewhere in the universe of God, if not here yet hereafter ; and all such shall see it and shall bless God, for "many are the afflictions of the righteous, but the Lord delivereth him out of them all." "All things shall work together for good to them that love God."

Goodness cannot be rewarded with earthly good, with material prosperity and even health ; the joys of the

spirit must be immortal like itself.[1] Tell the good man in affliction to seek for spiritual consolations; and tell him too, that while it is not for a good man to infer that because he is visited by bodily afflictions that thereby he is being punished for his sins, and that the loss of earthly goods are no more in the way of divine punishment than the gift of wealth and worldly prosperity is a divine reward—for the worst men have those—yet, notwithstanding this, worldly affliction and loss may, in the divine plan, be the means of leading the soul of the good man to higher and substantial joys.

We sometimes, when afflicted and suffering, are tempted to ask, Why should not God make us good without making us suffer? But how could we be made virtuous without being made humble? "Not to have discerned the relation of sorrow to virtue, is perhaps one of the most striking defects pervading all the Greek moral philosophy."[2] Our self-love must be overthrown, and a moral foundation of righteousness must be laid in the mind. "It would be a miracle could a soul be perfect at once. Thus God, by sorrow, works in us invisibly, moulds us by a thousand influences, destroys our delusions by letting us see their effects, just as a wise parent does a child. As long as we love vain and wrong things, so long chastisement will continue—so long we need teaching. The operation is painful because the disease is deep; but our present grief saves us from eternal sorrow. And it is true that God is good, that he is tender and compassionate toward our real sorrows, even when he strikes us to the heart, and we are tempted to complain of his severity."[3]

Lead then the afflicted soul to God, and leave it there,

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[1] Zschokke. [2] J. H. Newman. [3] Fénelon.

to the deep and healing consolations which can alone flow from the comforting hand of the heavenly Father. The name of Jesus to the sufferer is like balm, or like ointment, poured out in the house of affliction, that gives refreshment, strength, and new life to the weak soul that is ready to perish.

Exhortations, also, to sincere contrition and repentance of sins, to prayerfulness, and to the performance of all religious duties, are assuredly right and essential to any idea of pastoral faithfulness at such a time. "Is any afflicted, let him pray;" affliction is the time for the taking up of spiritual exercises, for the beginning or the reconsecration and reconstruction of a fallen religious life.

In true repentance, in a pure turning to God, the Holy Spirit, who is the real and only Comforter, can alone be found; and the pastor should labor to make manifest to those in affliction that the foundation of peace is in God alone, in everlasting reconciliation with Him; that it should be laid within, not in things without. "We must be divorced from our idols, to be made agents for God."

"To him that is afflicted pity should be shown." All the expressions of a simple and genuine sympathy are deeply appreciated at such a time; and every alleviating circumstance or fact of the affliction itself (for afflictions are perfectly natural or in the natural system of things, like the alternations of night and day, winter and summer, in the physical world, that bring about the growth of life) from which consolation can be drawn, every mingling of mercy in the cup of sorrow, may be noticed and made use of; only let the pastor not suffer the afflicted to rest in those things, but let him lead the soul to spiritual and divine consolations; and, lastly, that joy which the Christian, and the Christian pastor, has in his heart should be freely expressed; for Christian pastors are

"the helpers of the joy of their people" in times of trouble and darkness. They have a joy which they share with Christ, and which the world cannot touch; which is the gift of the Spirit of God; which overcomes sorrow, death, and the sad changes of time, and which is able also to impart joy and comfort to those who are in affliction.

SEC. 25. *Treatment of Different Classes.*

The sources of opposition to divine truth are so varied, and are so often found in different tempers of mind, and in subtle moral causes, that they lie more exclusively in the domain of the pastoral than of the theological responsibility of the minister. There is something radically wrong, doubtless, in the heart of every opposer of divine truth; but the hostility which springs from a corrupt heart and which is a part of the life of a wicked mind positively antagonistic to every revelation of a supernatural will, is a thing different from that negative disbelief which springs from purely intellectual difficulties in minds it may be of acute and superior powers, and which admits, to a certain extent, of human medication, or, at least, allows of the operation of a large charity. The difficulties of such minds should be kindly recognized and patiently reasoned with, for they may be difficulties that can be removed.

1. The unbelieving and impenitent.

The theologian meets the doubt as it presents itself in its objective aspects; but the pastor looks behind the doubt, and searches carefully into its deeper subjective causes and conditions. His aim is not to refute error, not to conquer opposition, but to save the erring soul. A wise and Christ-like treatment of doubt sometimes leads to

The unbelieving and impenitent.

the firm establishment of faith ; for a sincere doubt expresses, on the whole, a condition of mind far more hopeful than a lifeless acquiescence or indifferentism ; and a sceptic, if he is a truth-seeker, may be in one stage of development toward a larger and higher faith. The very progress of the human mind, coming in apparent collision with the facts of Christianity, produces agitation in souls not as yet profoundly established in faith, like a strong wind that blows against the current, and raises commotion in the waters.

There is really no absolute discord between reason and revelation. The great truths of Christianity are the great truths of philosophy ; and while the authority of the Scriptures has been sometimes denied, yet the reality and rightness of the truths which the Bible contains have not been and cannot be denied. Its rule is a right rule. The Bible, indeed, is its own best witness. If true, it is superhuman, and it is true because it is in harmony with the facts of nature and reason, and with the constitution of our being. The principles that the Bible teaches—the way of life that it opens to the soul—do lead the soul to the true life. "If then, the Bible is true, absolute scepticism is a weak thing," on the principle that "we can do nothing against the truth" (2 Cor. 13 : 8).

Intellectual and moral unbelief.

The unbelief which springs from the progress of science, and the widening of the intellectual vision, should be met with the same broad intelligence as that which originates it. The peculiar form of denial in the present age, having abandoned the region of the supernatural, rests almost entirely in the region of the pure intellect, and in the positive facts and conclusions of the natural reason, and it must be overcome by a faith that fully rec-

ognizes and admits the difficulties in scientific minds; that no longer narrowly contends against the advance of knowledge; that is itself philosophical, in harmony with the progress of true science, and that is more earnest, more self-sacrificing, more efficient in good to humanity than is scientific doubt. "The two domains of religion and science adjoin without encroaching on each other's ground; but in their points of contact, sacred tradition and science nowhere contradict each other." Let there then be no longer this jealous and unreasonable antagonism between theology and science; where they move in the same planes they must necessarily harmonize, and where they move in different planes they need not come into collision; for they are no more essentially opposed to each other than sky and earth—than those mysterious celestial orbs, which roll in space and light the darkness, are opposed to the movement and welfare of our own terrestrial system.

But the Christian pastor, while culpable if he is not an intelligent and studious man, and if he does not strive, as far as his means allow him, to keep himself, in some sense, abreast of the scientific progress of the age, should, at the same time, earnestly keep himself in the supernatural sphere of faith, and not come down entirely to the level of human science, seeing that, by doing so, he yields too much; he loses his hold of the true overcoming power—the power that is stronger than knowledge. By maintaining his hold of the supernatural he maintains his superiority to scepticism, which, though it may claim to be theistic, and even Christian, is often, in its essence, thoroughly material, dwelling in psychic force merely, denying spirit and the spirituality and personality of God.

The pastor, as a practical matter, will find a class of persons in his congregation who may be called "natural

unbelievers ;'' who will always see the objections to a truth before they see the reasons for it ; who are morbidly cautious in arriving at a conclusion ; who are ever striving, but never able, to come to the knowledge of the truth ; who are men of little imagination and power of vivid feeling, though by no means lacking in kind feeling or uprightness of character. They may be good fathers, brothers, sons. Such persons are not always to be reached by direct assaults ; they are cool fencers, and are not to be overcome by off-hand argument. They receive nothing upon authority, but must come to the truth, if at all, through their own mental convictions. This is a type of mind not uncommon in New England, and should be wisely and thoughtfully treated. Often pure reasoning, the wrestling of mind with mind, the meeting of argument with argument, the vigorous wielding of logic and learning, giving blow for blow, is the best method of procedure with such minds. There is a vast deal of infidelity which cannot stand an instant before bold and skilful argument. But, in most cases, having obtained the good-will and personal respect of such a man, having fallen into terms of easy fellowship with him, the pastor should strive to find out the true source of his disbelief, if it is in some sense constitutional, or the result of ignorance, or the fruit of wilful opposition and depravity. It will be generally discovered that there is much absolute ignorance of religious things, and of the Scriptures even, in the most intellectual unbeliever, and that the habit of doubting has kept the light from his mind, and his mind from the light. It is always well, as a friend, to request such a person to read the New Testament carefully through, book by book, leaving him entirely to himself and to the influences of the Spirit of God. Often the intellectual conversion, at least, of such

a mind, if not his real salvation, will be the result of this simple but profound remedy.

Unbelief, however, lies more commonly in the moral than intellectual nature ; and every man, if he will, can believe, else there would be no responsibility to believe, else faith would not be a universal obligation ; and thus the unbeliever should be led to see that faith does not lie altogether in the sphere of reason ; that it is a more inward sense and spiritual perception of truth, and that God and eternal things cannot be entirely comprehended by the intellect, or by the logical understanding, so that the higher rational and spiritual nature may be awakened, and the need of God felt. Moral insensibility is wrong as well as perilous. It is a disease, for which, nevertheless, the soul is responsible. It shows itself in that apathy in regard to the truth which the Scriptures describe when they say of a heart that it has "waxed gross." This gross overlaying of moral indifference should be cut through to the quick, so that the vital nerve, the reality of religious things, should be once more felt, else the spiritual life utterly dies. We cannot err here. Every soul needs God for its knowledge, true life, and peace.

One sometimes, however, though rarely, meets with a mind in which the very capacity of faith seems to be wanting, the foundations of belief to be gone. This is the legitimate and terrible consequence of a man's having deliberately adopted some material theory and of his carrying it out to its boldest logical results. Such a mind comes at length into a condition which we conceive to be, or to have become, absolutely diseased, although it is still responsible for having brought itself into this deplorable state ; and such a mind should be treated, in some sense, as a diseased mind ; for faith is the normal and sound condition of the mind. The feeblest germ of

faith in such a mind, of belief in anything, in goodness, in man, in affection, in patriotism, in outward nature, in literature, in art, in business, should be carefully nursed, and thus it may be gradually drawn or impelled to a faith in higher things. Christ is the light that lighteth every man that cometh into the world, and we, ourselves, should have a practical, unswerving faith in that truth.

But that class of intellectual opposers and unbelievers is small in comparison with that great common class of what the Scriptures set forth as impenitent unbelievers, to which these and many more belong, who are as yet in an unconverted state, who are untouched by the power of divine truth, and who are, apparently, "without hope and without God in the world." In treating such souls, the pastor, whether in the pulpit or out of it, is called upon to preach the truth plainly; and, as one of the most effectual means of awakening unspiritual minds to a consciousness of their state, he should present the claims of the righteous law—he should preach to the conscience. It was the apostolic method to lay open to sinful men the purity, perfection, and spirituality of the law, written not only in the Word, but "on the fleshly tablets of the heart," and the nature of the law's transgression, which is sin; for the law comes, in the order of time, if not in the order of conscious experience, before the gospel—repentance before the kingdom of heaven. The great overwhelming sense of the disapproval of God should be aroused—of God present with the soul, looking on the soul, judging the soul, showing it in the clear light of eternity, its perverse contradiction of the righteous law in its own nature, forcing it to pronounce self-condemnation. A true sense of sin is to be awakened; and it is an act of love to convince the sinner of his sin, of his want of holy love toward God, and of his selfishness

toward man ; and then, through the law, he may be led to feel the need of Christ as a divine Redeemer. Impenitence, in a Christian light, is a deliberate self-surrender to the power of unrighteousness, a trampling under foot of the mind's better instincts, and a contemptuous casting off the claims and mercies of God as manifested in his Son Jesus Christ. This leads to that moral insensibility of which we have already spoken, and from which a soul must be awaked at any cost, as one would smite a brother to the ground with a violent blow to save him from a deadly missile. The preacher should therefore set forth plainly the nature of sin and its terrible consequences, for in the very nature of sin is contained its punishment. "If a man could only understand the unspeakable heinousness of sin he would sooner plunge into a fiery furnace than commit a single sin." Sin is the only real evil. It is not only an act but a state which leads to every wrong action. It may, indeed, "be considered in three grand aspects—as, first, a transgression of the law ; second, as the spirit of disobedience to God ; third, as the manifestation of an inner principle of self-seeking (selfishness)." Mr. Upham says that "sin, no matter how small in the beginning, touches, by way of opposition and conflict, every attribute of the divine character ; and the idea that God hates, punishes even the love of sin, as itself a sin, is the germ of all higher spiritual life. Thus duty becomes an infinite thing, and sin also an infinite thing." The pastor should therefore address strong, clear, pungent words to the moral sense of the impenitent ; not merely sensational and terrifying words, but words that touch the conscience, that move the innermost mind, and that, by the grace of God, lead a man who is in a state of sin to smite upon his breast, and cry, "Unclean, unclean ; God be merciful to me a sinner!"

He should specialize and make men feel their own personal and particular sins ; and he should preach on sins as well as sin—not sin in the abstract, but in the concrete. The impenitent should be led to see that Omnipotence cannot save a man who wilfully remains in his sins ; but that while he thus consciously continues in sin, chooses sin, prefers sin, he is "condemned already."

The soul that is wholly destitute of the love of God is thereby, in the nature of things, prevented from coming to God, and from knowing and enjoying him ; and it is, in fact, "dead in trespasses and in sins." But the truth that such a soul is capable of recovery, that God loves it, and would have every man repent and live, that sin itself is a strange, unnatural, and abnormal thing, contrary to man's true nature and having nothing to do with it, should lead the pastor, in the spirit of Christ, to seek out the impenitent soul, for he cannot expect that the impenitent soul will seek him. He should search for the erring soul in its deepest refuges, delusions, and hiding-places. The true pastor's faith and hope in regard to every soul are invincible. Some souls must be plucked "as brands from the burning"—as one, at personal risk, enters a burning house amid fire and smoke in order to save life. Love is bold.

2. The inquirer.

The inquirer.

We shall discuss, under a separate head, the interesting theme of revivals of religion, which are, if pure and spiritual, not only scriptural, but, as may be shown, beautifully philosophical ; and we must now content ourselves with briefly describing one soul who is moved upon by the Holy Spirit, and making it to stand as a type of that class which, seen in wide-spread reformatory movements of the Spirit upon men's

minds, presents features often in the highest degree grand and impressive. We will, however, here remark in respect of religious revivals in America, that, from the earliest times a more simple and primitive state of society in this country, the predominance of the democratic element, the absence of caste and hierarchical forms of Church government, have enabled religious feeling to flow from heart to heart, and have thus been favorable to revivals of religion. We should expect revivals to take place in America more readily than in the Old World. Our ancestors, having come to these shores for the truth's sake, regarded truth with supreme devotion. It was the chief concern with them to know and obey the truth. The Bible was their constant study. In addition to that, our fathers had a peculiar and almost apostolic reliance upon the power of prayer. They believed in direct answers to prayer. Everything was brought to God. They went to him in undoubted faith, as to a Ruler and Father, for all questions that regarded the state and the family, but above all for those things that pertain to the advancement of the kingdom of Christ. Those principles continue to be strong in the minds of their descendants, and therefore we should expect that the gospel in this free land would have its primitive revival power. Old ecclesiastical forms are done away, the stratifications of society are broken up, rigid theological philosophies have a constantly diminishing force; there is still, however, a stir and deep activity of mind on religious questions, and the heart comes freshly in contact with truth. We should expect, therefore, in the future, a development of power from the gospel even greater than in the past, as this vital contact of truth with the human heart becomes more unobstructed, as the nature and love of God in the gospel are better under-

stood, as Christ is made the central source of spiritual life, and as the truth of the work and ministry of the Holy Spirit are more profoundly believed and appreciated. Let us labor for such revivals; and yet let us not strive for the direct end of these, but rather for saving men from the power of sin and increasing the love of God in their hearts, and thus labor for revivals of religious life as the natural harvests of good husbandry. There are pastors whose ministries may be called perpetual revivals, deep, quiet, simple, in which souls are continually born into the kingdom of God, without special excitement or display of means. This natural kind of revival, without spasmodic effort, or extraordinary manifestations, is the best; it is a harmonious cooperation with the Spirit of God, bringing new life into a church and people, and producing fruit as in a field, in its own order and season.

But to proceed with the theme in hand. It may be laid down as a starting-point, that under the Christian system, Christ, the Son of God, is the source and divine fount of all true spiritual life; that "in him we have redemption;" that in him dwell the springs of renewing power; and that it is by coming to him through faith, or by a believing union with him, a soul obtains forgiveness of sins and eternal life. "And this is the record that God hath given to us eternal life, and this life is in his Son." "Through him we both have access by one spirit unto the Father." "He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth on him." The Incarnation is the central truth of the Christian system of salvation; it is the Son who reveals to us the Father, makes the invisible visible, and the inaccessible accessible, brings God near to us, manifests His inmost and deepest nature, and

forms the divine "way, and truth, and life;" so that by a personal spiritual union with Christ by faith, or by receiving him in all his relations to us as Redeemer, Teacher, and Lord, the soul truly joins itself to God, and finds pardon and new life. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Whether this mystery of the redeeming grace of God in Christ is considered to be explicable or not, Christ is the door that opens to everything in the spiritual life, to all its hopes; he is set before us as the open way by which a sinful man may come to God, and receive entire justification, and begin a truly good and righteous life.

In respect to this way of coming to Christ in order to be saved there may be difficulty when we attempt to theologize upon it, but the fact itself, in personal experience, is generally a simple one. There is at the present time, in much of the preaching, and especially of what is called the revival preaching of the day, a setting forth of the method of salvation through Christ as a process of spontaneous choice, of beginning at once to love him and to take up his service, saying, "Saviour, I mean to walk in the way of thine appointing—I accept thy yoke even if it bring me trouble and suffering," thus coming earnestly and with the whole heart to Christ, not as to an historic personage by the acceptance of a creed, or by a process of speculative reason, but by the spontaneous act of the heart and the honest surrender of the life to him as the soul's Lord. In this way purity and peace are at once secured. Evangelical as this may be in many of its aspects, whether this be all, is a question. It would seem to lack some important elements of redemption—the true consciousness or conviction of sin, the drawing power of the Holy Spirit, the forgiveness that comes

by a distinctive faith in Christ's atoning work. Still, in whatever manner we may explain the method of drawing nigh to the Saviour, there is the great fact that the sinful soul must come to Christ for eternal life, must believe in that personal Saviour who, by his spiritual attractions, is able to win the confidence of the most sinful soul so that it shall put all its interests in his hands, and receive by this self-surrender and this contact with the all-pure a new moral being. There must be this justifying faith whose central object is Christ; there must be a concurrence of the reason, the desires, and the affections in resting upon Christ by faith for eternal life. Christ ever stands ready to give confidence to the seeker after righteousness, and to bless and save the spirit which will open itself for him to enter in and take entire possession of it. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We may suppose, then, that the Holy Spirit has touched a soul, has, through the power of the truth, led the impenitent soul to see its sins in the light of a spiritual law, the law of perfect right whose ideal is set in its own nature, and to feel its need of higher help; to be sincerely inquiring the way of life; to be earnestly seeking the salvation of God.

Why does not this soul at once find Christ the present Redeemer, who is nigh to every one who will call upon him, and by simple faith lay hold upon this new life promised in the gospel? Why does it not obey the invitation of the gospel, for by coming to Christ one comes to God, who alone has, and can give, righteousness? To restore man to a divine knowledge, sympathy, and righteous life, is the great aim of the gospel. The door is open, the way is straight; what hinders the soul from

entering in and finding peace? We can only answer, its own self-delusions, hinderances, and difficulties—in a word, its real unbelief.

One of the most common of these difficulties, which can be traced to the root of unbelief in the mind of the inquirer, arises—

Difficulties of inquirers.

(*a*) From a captious, rather than true thinking, on spiritual things. Through a questioning and argumentative rather than simple state of mind, one who is truly awakened may rush, by a kind of fatality, upon the metaphysical difficulties of spiritual truth. It might be laid down at the beginning, that there could not be a true religion which is entirely comprehensible, or without the possibility of awakening doubts; for no true religion is conceivable which does not involve a conflict with the finiteness of the human intellect; and in dealing with God, we come to a point where we must plunge into the abyss of the unknown; the finite must depend upon the infinite, for "in him we live, and move, and have our being." Man is incomplete without God; his powers are made for their proper and highest exercise in and for God, and so also are his affections. This is the standpoint of philosophy as well as of revelation. Reason tells us that a man separated from God by his sins must be reunited to and live in him and for him, morally and spiritually, in order to be perfect. But instead of walking in the path of a reasonable faith clearly pointed out to him, the inquirer enters into questionings and devious paths. He gets entangled in difficulties respecting the method of conversion—in the divine and human agencies that are concerned in it. If the Holy Spirit is the author of regeneration, he conceives that it is impossible for him to obey the command

to believe and go to Christ. It is true that God alone has power to convert a soul ; that so deadened is the will by sin, that the creative power of God must infuse new life into our spiritual powers ; but God "commandeth all men everywhere to repent," and calls on all to believe in him whom he has sent ; and though we cannot make ourselves independent of God in any act, in the least act, so in the greatest act, to turn from the service of sin to the service of God, we cannot act without God ; yet if a mind will simply seek to obey God, God will co-operate with his endeavor, and give him all needed assistance. Coming to Christ in the way of his freedom, he will have the divine Spirit to help him to come ; but consciously and deliberately refusing to obey God, he will not attain unto him ; for God will surely never use his power to force him to obey, since the Holy Spirit is a persuasive influence, and works in accordance with moral law, and in the way of our perfect freedom, even, to represent it feebly, as one mind works upon another.

As to the philosophy of conversion, there may be differences of opinion according to the theories of different schools of theology ; but if we should ask where is the real power of a new life and righteousness to the sinful soul, where is the primary act, or originating motive-power, of conversion, we need not, and should not for a moment consent to the stultification of moral freedom ; we are free to choose eternal salvation. It is held out to us in Christ : will we grasp it or lose it ? Man should not wait passively for God to convert him, as if he had no kind of power of his own, and, in this event, no kind of responsibility ; for he is urged, nay commanded, to repent, to believe, to seek Christ and enter by storm his heavenly kingdom. The theology of utter passivity is the theology of death ; the theology of freedom is the

theology of the world's regeneration. Thank God we are Christians and not Turks. Yet, on the other hand, it is equally true that nothing can be done without God's presence, aid, and power. All actual life comes from the creative breath of God. "Without me ye can do nothing." Faith itself is "the gift of God." "It is not of him that willeth, but of God that showeth mercy." "Ye must be born again." "Nor of the will of the flesh, nor of the will of man, but of God." It is a matter of universal consciousness that our human resolution, or human will, broken in an hour, is not enough for the great act of conversion which changes character and destiny—that "in us, that is in our sinful flesh, dwelleth no good thing"—that life, physical and spiritual, is from above, and that new holy life cannot be self-originated in a nature dead in sin. We feel that in so great a thing as conversion, there must be power from a divine source. Therefore we are not inclined to say to a man, "You can be a Christian as easily as you can turn over your hand—you have but to will to be one and you are one—you can join the kingdom of heaven as readily as you can join a social club—it depends entirely upon yourself."

While a free, self-determining will is the highest gift of the natural man and the ground of his responsibility, yet on account of our sin-weakened condition the Holy Spirit, who is also the Spirit of Christ, or Christ present and working, is everywhere in the world, in every man, seeking to aid our spiritual welfare. Preachers are but the human media of the divine Spirit who is seeking to save men and do them good. In varied, gentle, forceful, natural, we might almost say through hidden ways, Christ is always pleading with men, attracting, drawing them to a higher and purer life. He is the light that lighteth every man; he shines into the darkness of every soul;

he strives in every soul ; he forgets none ; he is working for every one in every good influence and often with extraordinary energy and directness. He actually is the One who convinces men of sin, of righteousness, and of judgment, and who brings home to the heart the truth, the preached truth, with a converting power, awakening in the sinful heart the new *disposition* to listen to the truth and to obey it. Therefore the Holy Spirit is primary in conversion, and whenever the human soul responds willingly and freely to this call of Christ, acknowledges its sin and puts faith in him who is revealed to be the Saviour from sin—whenever the finite will is changed by, and voluntarily adopts as its own, the will of the Infinite, then "the union-point is reached, and man turns to God and lives." It is no trivial and common crisis. It is the turning-point of the life of the soul—God and man are involved in it. The influence of the Holy Spirit is felt imperially, supremely, in it. Then even a silent assent may be enough, because this denotes the inward yielding of the human to the divine will. Thus God works in man and man with God ; God draws and man obeys the attraction. Actual conversion, if we err not, consists in the consentaneous and free action of the divine and human wills in the moment of the moral change ; and the change itself is the inward change in the ruling love, the supreme purpose and affection of the mind, being turned from the natural love of self and sin to the love of God and all that is holy, pure, and good.

Granted, then, the weakness of our sin-corrupted nature to throw off sin and come to God—to God in Christ—yet God has promised to be with every sincere inquirer of the way of life, every true seeker, every one who will honestly receive the truth. God may be thus said to be always striving with man's spirit to lead it to

Christ. True theology begins in God, not in man. The necessity, or rather truth of the divine influence has reference not to ourselves as moral agents, as beings gifted with moral freedom, but as having susceptibilities which are strongly and fatally propensed to wrong. The aid of the Spirit is a gracious one, while at the same time it is necessary. It is an influence universally felt among heathens as among Christians. Wherever man is, there God works by his loving Spirit in man's heart. Even as the Spirit of God is, in one sense, diffused throughout the works of the natural creation in every tree, plant, and organized existence, producing and sustaining life, so his living Spirit is everywhere present, working in his spiritual creation, and in all hearts. We should not doubt the presence of the divine Spirit in any man's soul ; and the fact of one's being an inquirer after divine things, is proof sufficient of the active presence of the inworking Spirit in the heart ; and the pastor should say that to the inquirer, and should tell him that he has but to follow those higher promptings and they will surely lead him to Christ ; for this is the result, which, above all others, the Holy Spirit is striving to bring about, and would not strive were men entirely willing. How can it then be conceived, except by the ingeniousness of a self-deceiving mind, that the renovating Spirit, sent expressly by God to draw to Christ, is an obstacle to any man's coming to Christ? There must be some other obstacle. If a man is but willing to come, and will come, he has all the power of God to help him to come.

In regard to the doctrine of Election, which is involved in this difficulty respecting the Holy Spirit's operations, it does not present, at the present day, so common an obstacle as it did formerly with those educated under the intensely doctrinal preaching of

New England, and we will not dwell upon it. It offers no difficulty when rightly viewed ; and surely this profound New Testament doctrine should not be given up through a weak sympathy ; for, intelligently regarded, it is a glorious doctrine ; in fact, the foundation of Christian hope, and it tends to produce both humility and hope. In the words of the apostle, " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world." Dr. Chalmers was accustomed to say that " he was, with Jonathan Edwards, a necessitarian ;" but he added, " I would always wish to be borne in mind a saying of Bishop Butler, that we have not so much to inquire what God does, as what are the duties that we owe to him ;" and thus the pastor should teach this doctrine practically, in connection with our obligations to God, in connection with Christ, and in relation to the whole scope and freedom of the gospel, addressed as it is sincerely to every soul for whom Christ died ; and that is the way the apostle Paul originally taught it, who was proving to the Jews that they were not alone the elect people of God, but that all who are in Christ—the children of Abraham by faith—are truly chosen unto eternal life, are the elect people of God ; they are those " who are written in the Lamb's book of life," who are saved by his work and mediation. God is blessedly sovereign in spiritual things ; but it is the sovereignty of the Father, in connection with the love of the Son, and the work of the Spirit.

We cannot know the secret history of a single soul, and the foundations of its responsibility are lost to our view ; and how much less can we know the deep counsels of God and the grounds of his action toward

any soul, excepting that we have a general belief in the perfect goodness and justice of all that he does; we should, therefore, teach this doctrine in connection with the free and sincere invitations of the gospel, interpreting God by himself. We should avoid as much as possible, in our dealing with inquiring souls, the speculative side of truth, and of this truth; for on its practical side there is no difficulty. This doctrine is really for the mature Christian to contemplate, and the simple inquirer cannot possibly have the same comprehension of it, or sympathy with it; when he grows into the spiritual stature of the apostle, he will love this truth, and find in its greatest difficulties his highest places of satisfaction and delight. Connected with this whole matter in relation to the speculative difficulties of the inquirer is the common and practical one in regard to prayer. The awakened man sometimes says: "I have still a corrupt heart, and my prayer is therefore abominable to the Lord. I cannot pray to him to help and save me. He will not hear the prayer of the wicked." It is true that God is not pleased with an insincere, hypocritical, wicked prayer; but the remedy is to pray with a sincere and contrite heart on account of sin, confessing the sin, deploring it, and acknowledging the need of Christ to take it away. God does not say how much faith, or how much contrition, are required for prayer to be heard and answered, it may be that if as a grain of mustard-seed, it is enough. The sinner surely cannot plead a wicked heart itself as an excuse for neglecting prayer. His own reason should teach him the invalidity of such an excuse. The prayer of the publican was commended by the Lord. God commands us to love him. Would it be an excuse for any one to say, "I cannot love God because my heart is too wicked"? Let him confess humbly the wickedness

and ask God to make him a new heart. It is not written that "the prayer of the wicked," etc.—but "the sacrifice of the wicked"—"the way of the wicked"—"the thought of the wicked"—is unacceptable to God. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination," that is quite a different thing from the usual idea attached to the passage. If a man sincerely desires to receive a good gift, especially a spiritual gift, from the Lord, all that he has to do is to ask for it, and he shall obtain it.

(*b*) From wishing to know more of spiritual things before coming to Christ. This belongs to the same class of obstacles and mental hinderances as the previous difficulty. The inquirer desires to know more about the unseen world of faith, and to act intelligently. He is not yet clear upon all the doctrines of Christianity; how can he then become a Christian? It is, indeed, right to desire to know the truth, to obtain all the light one can; but to know all before one believes, and is a Christian, is a premature wish. One is by no means permitted to enter the kingdom of heaven and survey it with a kind of cool curiosity, before entering it by the humble door of repentance and faith.

He that doeth the will shall know of the doctrine—he that willeth, or is willing or loveth to do the will; or, in other words, he that loveth, is born of God. One cannot enter by the door of knowledge; he cannot gain insight into spiritual things by a mental effort; even as Christ said to Peter, "Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is for one, first of all, ignorant as he may be, wanting all that God can alone give, to come to Christ as Teacher, and learn of him; and whether he has more or less light, as a sinner he

should come trustfully to Christ for light and life, and all things. Questions about knowledge and experience, light and peace, hope and happiness, and every previous manifestation of what really belongs to the Christian life, are not of primary importance to the inquirer ; and darkness of mind upon any doctrine forms really no obstacle to one's coming to Christ, but is the great reason why he should come. One should do those things that he does know, and then he will know more. There may be many doctrines of Christianity that one does not understand, as was the case with the earliest Christians, who did not sometimes clearly apprehend the divinity of the Lord, and yet he may be able to repent of his known sins and exercise a simple trust in Christ for his deliverance from them.

(*c*) From an apprehension that something more must be done by him in the way of preparation before coming to the Saviour. He has such an exalted conception of the Christian character, and he feels himself to be so far from this high excellence and perfection, that he has much to do before he can presume to hope to be a Christian. He has, as it were, to level a mountain. He must make himself a Christian before he can, through coming to Christ, begin to be one. He must be rid of many faults and sins before he can dare to apply to God. He must fit himself to come to God and be saved. When, therefore, he does come to Christ (if we could make the supposition), he is, in fact, independent of Christ's aid, for he has done the work for himself. "Him that cometh unto me I will in no wise cast out." To be a Christian is but to begin to love and serve God, trusting in Christ ; and if one is not willing to take Christ at the beginning, at the first step in true goodness, he can hardly hope to obtain him and his salvation.

(*d*) From a real unbelief in the necessity of Christ's intercession. God is a common Father, and why may not any human soul come and cast itself directly upon God's fatherly love, and let the Christian truth of saving through Christ go by? The truth might be brought home to a mind that puts itself in this position in regard to Christianity, that it could not have discovered that God is "love"—that he is a Father, ready to receive the prodigal back to his love—if Christ had not revealed this to men. That was just what the Son of God came into the world to do. That is the truth of Christianity which heathen wisdom and human philosophy never arrived at, nor would the unassisted human mind attain to it. If men would themselves come to the Father, Christ had not died, and there would be no need of the gospel.

The incarnation, sufferings, and atoning death of the Son of God, were not, reverently to say it, designed to shut up the way of salvation to one exclusive method; but were they not intended to bring men to God by the only way possible? Were they not God's consummate method of love to effect the object? They took place in order to open to men the way of reconciliation to God, to prove God's love and willingness to receive erring men, to give them confidence to come to God in Christ, although sinners. Let us be sure that if men would of themselves return to their heavenly Father, and be obedient and holy men from the heart, Christ would not have come to earth and hung on the cross. It would have been a needless sacrifice. But God knew the depth of sin, and the depth of men's alienation from him. He knew that men had forsaken God, and that they would not repent of their sins and do holily, had he not brought to bear, through his Son, the powerful agencies of his love and Spirit.

Neither would repentance alone without Christ be

sufficient to save men ; for even the natural mind, when it thinks, perceives that though it may sincerely strive to do good, there is an obstacle in the way of the transgressor's truly coming to God, which is to be first removed ; and the great demand of the human heart has ever been, " Wherewith shall I come before the Lord ?" The reinstatement and vindication of the divine law of right in the soul itself, which the sinner has consciously and deliberately broken, are needed. Men feel that they have sinned, sinned against God, sinned against their true and higher nature, and are thus liable to woe and death. Sin inflicts a wound which is immedicable by human means, for sin carries no hope of future restoration within itself. A sense of guilt hangs over the soul. This inevitably separates between the soul and God. There must be the forgiveness of sin, and the taking away of its condemnation and its power, before there can be any real peace. " Repentance," Joubert says, " is the effort of the soul to throw off its natural corruptions ;" but it is faith alone that enables it successfully to do so. Through Christ's perfect obedience in his human nature of the divine law of righteousness, and his perfect sacrifice for sin, this corruption of sin in our nature is removed, and its just fear done away, and not only the power of sin is broken, but a new principle of holy life is implanted in the soul, and the soul renews its holy friendship with God in Christ, for Christ came not only to give " remission of sins," but also " to destroy sin in the flesh." Though it is a mystery of love and grace, the great obstacle of sin, both past and present, is taken away by our appropriating, through faith, Christ's mediation for the sins of men.

He, therefore, who truly desires to come to the Father, should rejoice that Christ has opened the way

for him freely to do so; that he has removed every obstacle, whether subjective or objective. "I am the way; no man cometh unto the Father but by me." The calm words, "we have peace in believing," and "there is now, therefore, no condemnation to them that are in Christ Jesus," cannot certainly apply to those persons who think they can come, or have come, to God, without Christ; who seek for peace simply in the good of their own minds, and not in first trusting the goodness and righteousness of God as revealed in his Son.

(*e*) From supposing that in view of such truths as the great guilt of sin, and the stupendous retributions of eternity, one should be more affected and alarmed than he is. One cannot come to Christ and be saved because he does not feel more deeply. He should be brought, he thinks, into a lively distress of mind, and thus be driven by his distress to Christ for relief. He would have emotions deep enough to prove to himself that his soul is moved by God—pangs that are in some measure commensurate with his sinful and imperilled condition.

He should be deeply moved in view of such truths; and if there is anything which will awaken in the soul the most poignant anguish, it is the view of its unsatisfactory relations to God, of its own sinfulness. But does God tell us how much or how little distress one must experience before he does his simple duty? We are indeed told that we must have repentance; but what is repentance (*μετάνοια*) in its essence? It is simply a "change of mind" from that which is evil to that which is good, from that which is unholy to that which is holy. It is a wholly moral act. Christian repentance involves feeling because it involves the heart as well as the intellect, conscience, and will. It is such a heartfelt view of our sins, and such a willingness to make confession of

them to God, as to lead us to forsake them utterly. The forsaking of sin, the turning from it to God, with the whole being, is the essence of repentance. Every one who becomes a Christian must be convicted (convinced) of sin, and must be made willing to turn from sin to God ; but how singular it is that the thing most repellent to the mind—pain for its own wrongdoing—should be made a reason for not obeying God, and coming to him in simple trust. Love and Joy, in fact, are more truly Christian feelings than Fear and Pain. What a degrading conception of God this springs from, as if he were not "love" but "fear," as if he indeed required sacrifice and not mercy.

That which is needed by the seeker after a higher life is not to feel, but to be. It is essential for him to obey and love God, whether he feels more or less, and as Fénelon says, it takes no time to love God. There is no time in eternal things ; if God is ever worthy of our love, he is so at this moment, and always. "He that hath my commandments and keepeth them, he it is that loveth me." Let the will of God be done, and let the soul come in penitent faith to its God and Father ; that is all that is necessary. Faith rather than feeling is required. The real believer will probably have more feeling, and more poignancy of feeling, after, than before, his conversion ; for a more intimate communion with God and holy things opens the heart to the tenderest, profoundest emotion, and often to the greatest distress on account of sin ; and yet this is not saying that true repentance itself is not commonly accompanied by a profound feeling of sorrow for sin. "Anguish is so alien to man's spirit, that perhaps nothing is more difficult to will than contrition. God, therefore, is good enough to afflict us, that our hearts being brought low enough

to feed on sorrow, may the more easily sorrow for sin unto repentance." [1]

(*f*) From real unwillingness to incur all the responsibility of becoming a true Christian. Here will generally be found to be the main stress of the difficulty of inquirers—a real unwillingness to take up the cross and follow Christ; the Christian is not only to take up the cross, but to follow Christ. The heart is a subtle corrupter of the best intentions. One may have even gone so far as to fall upon his knees, and to implore God to change his heart, and to take away his sins, and to make him a true Christian; but at the time he is engaged in this attempt to pray, does he truly desire to have his prayer answered? And what is the obstacle? It may be that he is not yet willing to follow Christ through good report and evil report, and all manner of trial, yes, if necessary, to death. That is a searching thought. That is a strange, but not uncommon fact in the history of the soul, of one's praying to be made the child of Christ, and yet down in the secret depths of his heart, not being willing that his prayer should be heard, not being yet ready to make that entire surrender to Christ, that he is praying God to effect in him. When one comes to Christ it amounts to this, that there is not anything he is not willing at the command of God to surrender to Christ, and for Christ's sake. With one man the form of non-surrender may be the strength of the covetous principle as it was developed in the young ruler at the touch of Christ, "he went away sorrowful, for he had great possessions;" with another it is the power of some evil appetite; with another it is the ambitious principle, or the determination to acquire

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[1] Guesses at Truth.

earthly influence, distinction, place; and with another it is the pride of intellect. This pride of opinion is not unfrequently found among highly intellectual men, and is strong enough sometimes to drive a man of fine mind far from Christ into the frozen regions of scepticism. He says there have been great thinkers who have rejected the Christian faith; I, therefore, though I am no opposer, and wish to know the truth, cannot go with the crowd of men in submitting without a struggle my free mind to a faith of which I am not yet thoroughly convinced; I prefer to stand calmly for a while with this or that one who rises above the mass of men as a tower. I would rather err with Plato than to be right with those simple ones. Or, it may be, if he does not go so far as this, he thinks that if he could but shape Christianity according to his own conception of a true religion; if he could rationalize faith, and take out of it its mystical, mysterious or supernatural element, and make it on a level with natural religion and with his own reason, he would have pleasure in calling Christ his Teacher and Lord. The pastor might set forth the truth that no man is called to believe against his reason; but Christianity lays on every man the obligation to search; and to bring to this inquiry a humble and teachable spirit. Without entering here into the rational defence of Christianity, it may be seen at once that the attitude of a person—such as has been described—is one not yet prepared to enter the kingdom of God; for this making of conditions, as it were, with God, before coming to Christ, will not allow a man to be saved while the world stands. The instance also of one who supposes that his mental state is peculiar, and that he has peculiar difficulties, that there never was a case like his; this is another illustration of the same intellectual pride. But pride of any kind is opposed to

faith; and when we see human wisdom joined to fallibility, human strength stumbling on the edge of imbecility, human morality slaying itself with its own vanity, and even human goodness overborne by native selfishness, why should there be pride in the sight of a perfect God? The true glory of our nature begins in the depths of a humbled spirit; in the death of the self, to find the true self, the higher life, in God.

The writer has met minds who have adopted the out-and-out agnostic principle that faith should go no further than knowledge. One bright and accomplished person of this class emphatically declared: "I bow to intellect. I acknowledge no other authority. There is one scientist, in my view, who is the supreme logical intellect of the age. I yield to his conclusions. I must yield to them. How can I be responsible for anything more than to acquiesce in the deliberate conclusions of the highest intellect? If I have, by close and severe reasoning, proved to myself that there is no future after death, how can I be blamed for resting on this conclusion?" It seemed vain to say to such an upright and blameless person that she would not have trusted this great philosopher, the incarnation of intellect, and whose power is readily acknowledged, if he had not been a man of pure character, so that even in her case the moral sense lay back of the intellectual; or to tell her, that there was a higher conception of the reason than that contained in the idea of the logical intellect, viz., a power to grasp moral truth; or to remind her, above all, of that new element of faith by which the inward eye is opened, by which spiritual and divine truths are truly known. The cure of such a mind lay in the giving up not of her reason, but of her pride of intellect through the humbling sense of its inadequacy to bring her to that knowledge of God

whereby the soul lays hold of eternal life. We might also mention the fear of man, the fear of losing popularity, of losing one's social position, of being looked upon as unsocial, narrow, or bigoted, as a very common hinderance to young persons in the way of doing that act of faith toward an unseen God, which has nothing brilliant in it, which appeals in no form or sense to the ambitious principle, or to selfish interest ; and which, on the contrary, is a real humiliation of the outer man.

But we will dwell no longer upon these difficulties and delusions of the will and the imagination, which the truly unwilling mind creates for itself, because it must find something false to prop itself upon, when it refuses to rest upon the true. The words of Christ are explicit, "Whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple."

In regard, then, to the difficulties which beset the inquirer after eternal life, it may be seen that there is no obstacle which can really stand the test of truth in the way of the inquirers who approach the Redeemer by an act of faith ; who bring to him their wants, confess to him their sins, consecrate to him their powers, and receive from him his word of peace and everlasting life. The pastor should then exhort to an immediate coming to Christ—an immediate and entire and loving surrender to his loving and divine claims. Let him urge the inquirer to disregard unessentials and do the main thing. Union by faith with a personal Redeemer is the way of salvation. Press to an instant choice of Christ, to a casting of the soul upon him by faith. It is not thinking, or knowing, or reasoning, or feeling, or doing, but it is believing on Christ with the whole heart, that brings new life and salvation into the spirit of man.

But let the pastor be aware of the truth, that there

are differences in the circumstances of conversion, though none in the way of salvation. These differences spring from the character of the inquirer, and also from the freedom of the Spirit's action. The Spirit is not bound. All to whom Christ is made known, who are converted, must, indeed, in some true sense, have come to the Saviour; but, with one man the conversion may take the form of a solemn dedication of his whole being to Christ; with another man it may be an act of simple obedience to the commandment of Christ, of doing his plain and reasonable duty; with another it may be the abandonment of a sinful propensity, habit, or affection; with another it may be a new interest felt in the words and truth of Christ, in the Scriptures, or in the preaching of the gospel, so that there is a clear vision of divine things, even as he who said, "Whereas I was blind, now I see;" and with another, still, it may be a sudden and uncontrollable emotion of joy, like a burst of heavenly sunshine, to have found at last the divine Redeemer.

Nature of conversion.

Who can tell what will be the first holy act? Can we always know what direction the waters of a great river will take when they burst their icy fetters? They may move on evenly in the regular channel marked out for them, or they may deluge the banks, and plough for themselves a new channel. Yet there *is* a moment when the will yields itself to the higher claims of God, and does its first loving and holy act; when its hesitancy and unbelief pass away, when it delights to do holily. Sometimes a step, almost literally a step, in the right direction, away from sin, and toward Christ, results in the salvation of the soul. A single act, perhaps a very small one, of the heart's true movement and disposition to come to Christ, is all that is needed.

The humblest prayer uttered in the depths of the heart, like the publican's, the secret tear of true submission and trust, the Lord will recognize and accept; and here is the pastor's great responsibility, to perceive the true marks of the beginnings of new-born faith, however faint; and not by coldness, or harshness, or dogmatism, or inexcusable neglect, or cruel ignorance, "to break the bruised reed, and to quench the smoking flax." He who but desires to come to Christ is in the way to him. Let the feeblest desire be cherished. Bid the soul go on, and follow out this little thread of desire till it shall lead to the feet of Jesus! Beware of extinguishing the first beginnings of repentance by overlaying them with requirements hard for the most mature Christian to bear. If we do this, instead of being the ministers of Christ's new evangel of hope and love, we may be but as the old obstructive Hebrew priests and lawyers of the law of condemnation and death. We should ever remember that "a little faith saves."

We have spoken a little while since of the philosophy of conversion, perhaps it would be well, before leaving this topic, to say a word more particularly upon what conversion actually is. It is not, assuredly, a miraculous change; it is not either, a physical change; it is not a constitutional mental change—not a change that destroys and renders useless the natural powers, or natural freedom, but rather it makes use of all these. It is, above all and simply, a moral change. Every unregenerate man is more or less convinced of sin; and this is a general sense among mankind, but this conviction must be deepened, confirmed, and made real by the Holy Spirit in order that conviction may result in conversion. Conversion is the mere human act done in accordance with the divine impulse and requirement; regeneration is

an experience begun and completed through the divine agency ; it is an act and gift of God. Regeneration is the production of change in our ruling love. The Holy Spirit softens the heart and gives the right bent to the mind—the new and holy energy. Conversion is more emphatically the sinner's own turning to God with the help of the Holy Spirit. It is a change of moral character. It is the taking up of a line of life upon a new moral purpose. Sometimes the moment of conversion, is the first moment that a man has ever exercised his power of moral choice under the influence of right motives. While there is no exact repetition of conversion, yet there is the uniform principle in all conversions, that a new affection or purpose has come into the mind effecting a revolution of character. It may come in the still small voice, or with the tempest's rushing wind. Those who have been brought up in Christian families, uprightly and regularly, do not always, or generally, perhaps, have marked conversions, preceded by strong conviction of sin, but they enter the kingdom of heaven more quietly, as a matter of recognized duty, privilege, and joy. This is as it should be and will be more and more in the days of advancing Christianity. There must be, it is true, a real conviction of sin in conversion—it is not a mere sentiment. The moral law of God as manifesting God's holy nature and man's sinful nature, must be in some sense realized. There is, in a word, a principle, as well as a feeling, in conversion. While the truth is an essential agent in conversion, yet there is required to be a sympathy and recipiency in the soul itself, to admit the truth, which makes the renewing influence of the Holy Spirit necessary. Conversion, then, is the taking up of a new and holy purpose of life ; it is a radical change in the whole character of the man.

Conversing with the inquirer.

In conversing with the inquirer, one should be exceedingly simple in language and thought. Do not be afraid of using the plainest and homeliest illustrations, even with the most intelligent people who are beginning to seek the way of life; for they are but infants in spiritual things. One should also be kind in language. Even when most earnest and faithful, do not grow harsh and threatening; do not appear over-solicitous for the welfare of the inquirer, for God is more in earnest than the best man can be, that his erring child should be saved. Never leave the impression that God is not able and willing to save the soul; but, on the contrary, that he will surely save the soul, if it trusts in him.

And do not say too much. One should strive to say the fit word, rather than to heap up words; the right word is the great thing. Touch the real difficulty, and be satisfied to do that. Give the proper medicine for the disease. Do not suffer yourself to be led away from the subject you wish to talk upon into some general discussion; for the mind is skilful in evasions, as was said of one of old, who, when he "saw that there was respite, he hardened his heart."

Do not suffer the awakened mind to rest for its hope in any outward means or object, in prayer, reading the Scriptures, attending religious meetings, the doing of any duty, or of any act, however good and charitable. Show him the true place and use of those things; but show him that eternal life is in God alone, in personal union with God and Christ. And in this light even faith does not save; but it is Christ, the divine object of faith, who, when he is truly found, gives to the soul its new life, by making it a partaker of his own.

The great object often of conversing with inquirers is to

discover what is the particular thing that hinders earnest men from obtaining peace with God. Many convicted sinners, as has been said, have been kept away from Christ by some imagined obstacle. It is needful to discover and remove this. The soul may even love Christ and be saved, but it may not know its own salvation. There are peculiar snares, too, into which the soul falls, as the bird in the net of the fowler, which the pastor must disentangle and let the struggling soul go free.

Labored metaphysical definitions of faith, or speculative discussions upon doctrines at such times often darken and confuse. They give a shrewd mind the opportunity of evasion. They may be necessary with some, but the initial act of faith is, with all, a simple act. It is an unconscious and childlike act of trust. Point them to the cross. That or nothing. Christ must be accepted on the simple trust of God's declaration and promise; and a great amount of religious conversation sometimes diminishes the lively impression of spiritual things. It keeps up a reliance upon something besides Christ. It is indeed important to know when to stop talking.

Above all, do not turn the mind away from the one divine object upon which it ought to be established. Whatever its difficulties, one thing it ought to decide at once, that it should be on the Lord's side.

If one wishes to know the workings of a heart in order to direct it aright, it is necessary to ask close and leading questions; and, as the gospel is addressed to hope, as "we are saved by hope," therefore one should make inquiries, state reasons, and, in fact, talk always in a hopeful spirit, presenting the infinite mercies of God, the free and open way of salvation, and while uncompromisingly faithful to the soul, yet one should be encouraging

in tone. Convicted sinners, it should also be remembered, are poor judges of their own minds, and of what is best for them. The very things they think they need are often the things which are fatal temptations to them.

The pastor should be cautious of experiences which do not seem to spring clearly from the truth or the power of the truth. To "experience religion," as the old phrase was, is to experience the truth of what God, and Christ, and the Holy Spirit, and repentance, and faith and divine love are. Mere mental excitements, unless they spring from the known truths of God's Word acting upon the mind, from conscientious conviction of the truth, are never safe. All excitement too which will not permit itself to be guided by the truth is injurious.

The simple resolves of sinners are not enough; for they may be wholly human. Resolutions to serve and obey God should come from the influence of the Word and Spirit of God in the heart. An interest about religion is quite different from an interest in religion.

All true converts may not (as has been said) be conscious of any special act or influence of the Holy Spirit in their regeneration; for all men are not discriminating or capable of self-analysis—perhaps no mind is entirely so in spiritual things. Therefore do not doubt the presence of a true spiritual work in a mind from this reason alone, if other evidences are sufficient.

Self-denial is a genuine evidence of every true conversion. Readiness to take up the cross, or endure trial and suffering, and cost, and shame and persecution, for the truth's sake, is the best kind of proof of the reality of conversion. It is indeed not the cost, or the pain, or the self-denial that God desires, or that is Christianity, but it is sometimes the cost that goes to prove the sin-

cerity of the act. The more perfect the Christian, the less, in fact, the cost to serve God.

What wisdom is required in winning and guiding souls! The Word of God is the only safe counsellor in this high and difficult and blessed work. Its spirit is that of divine love and wisdom. To lead sinners to condemn themselves is one thing; but for us to condemn them is another. Here the wisdom of the serpent must be joined to the harmlessness of the dove. Love—the Spirit of Christ—alone possesses this power of mingled severity and gentleness, this truth and delicacy, this faithfulness to God and sympathy with men.

Discrimination in the treatment of inquirers is required, and we should particularly study the exquisite adaptation of Christ's teachings, in his recorded dealings with the souls of those who were seeking the kingdom of God.

Some persons are inclined to despondency, and need encouragement, while others are sanguine, and need an abating of their confidence. The real disposition comes out strikingly in this moment when the soul is stripped of its disguises under the searching eye of God. Mild words are good for some, but severe, alarming, terror-striking words are better for others. Some inquirers who are wanting in self-reliance, are to be dissuaded from conversing with too many persons; and they should be led away from all human reliance, from reliance on the pastor himself, to God. Persons of an undecided temper in other things will show this in matters of religion.

Sometimes it is even necessary to urge such irresolute persons to make a solemn resolution, or covenant, with God, a dedication of themselves to God, in a set form of words. But this is a perilous step to take, for it is an outside pressure brought to bear upon the soul; and one

should be careful not to suffer the mind of the inquirer to consider this resolution as being in itself an evidence of conversion. If, however, one makes the resolution from the heart, it is surely an evidence of true conversion. To judge of real conversion, which is a hidden thing of the heart, requires divine wisdom and discrimination; but the pastor should be guided by the simple scriptural principle, "By their fruits ye shall know them." In all real conversion there is a definite decision of purpose to serve God's will in all things. It is a steady, life-long, controlling purpose, outliving even the flames of new excitement and zeal. This is the essential thing. "The heart determines the gravitation of moral beings Godward." Where there is clearly to be seen such a new principle of impulsion, such a new tendency, motion, and life toward God, affecting the whole nature, sensibilities, intellect, and will, and operating as a steadily controlling principle of holy action—this makes the truly converted man, the righteous man. This new life is shown by its fruits. The new evangelic spirit will irresistibly manifest itself in the blessed fruits of forgiveness, righteousness, temperance, purity, gentleness, truth, self-denial, courage, humility and charity. Life is the essential thing, however produced. Where there is the new life, it is "the fruit of the Spirit;" and one should not pick the bud to pieces in order to find its life.

Set ever before the inquirer the grand and sweet attractions of the gospel; tell him he is not called to give up the pleasures of the world and receive nothing in return, or to espouse a barren and unrewarding faith; but in Christ are peace, happiness, honor, power, riches, true manhood, perfection of character, unending love and everlasting life. The gospel appeals to the highest in-

stincts and the unlimited hopes of our nature. In it we realize our noblest ideals

Prayer with the inquirer is sometimes good ; and as it may be the first time that the stubborn knees have ever bowed, the impenitent will may yield when the knees are bent. The confessions of inquiring and troubled spirits should be sacredly preserved ; otherwise the pastoral relations would be, and would deserve to be, destroyed.

3. The young convert.

There is no sight more pathetic than a young Christian in the first glow of his new love, knowing little of what lies before him, and thinking perhaps that his salvation is gained and the work done. The pathetic part of it is, that he lives as yet in the ideal of Christianity, and when the actual comes his strength may be found to be weakness. If any one, therefore, needs kindness, counsel, charity, patience, continual support and encouragement, it is he ; he needs constant instruction and building up in the things of the new life.

The young convert.

(1) Strive to lead the convert to a pure conviction of sin and a high standard of piety. Let him lay the foundations deep. Conviction should not cease at conversion, but should rather increase in intensity as the mind draws nearer a pure God, and has a clearer insight of its own character ; and while the mind is softened by these fires of conviction, it may be stamped with the noblest type of Christian character. Let the pastor feel how critical is the moment with the new convert's soul, and let him strive, as far as in him lies, that the work may be thorough, that the perfect image of Christ may be set before the mind, as its everlasting pattern and

hope. This is the very beginning of character, of real choice for God and holy living, the period when one, for the first time, is freed from the fear of man and acts as a free soul in the sight of God. Let not the pastor at such a time intrude his human personality or advice too much; but rather let God speak, let his Word instruct, let his Spirit guide. Teach the convert what Christ's will is—lead him to Christ to dwell with him, and be taught by him. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me." The young convert should be told that he is called not so much to happiness as to holiness, and to real service; and that final salvation consists not in the feeble beginnings of goodness, but in the perfected life of God in the soul.

(2) Nourish the mind in divine truth and with the words of Christ. This is the time to feed the mind upon the Word, that it may grow thereby; for then it receives it gladly; it finds its real nourishment and delight in divine things. Then the soul should be indoctrinated in a higher wisdom and be founded upon a broad and intelligent faith.

Some system of regular instruction of those newly expressing a hope should be established. This important time should not be lost. The special instruction of young converts is moulding the model before the clay is dry; and, as far as the pastor is concerned, the work should be faultless.

(3) Direct to an immediate entering upon the active service of the Master. The young convert need not be urged at first to the taking up of great or disheartening works, but he should be guided into the path of true service in simple ways; to visit the poor, to aid by all prac-

ticable efforts some benevolent object, to instruct in the Sunday-school, to pray for the spiritual welfare of his companions, and, in every unostentatious way, to strive for their good and happiness, and, above all, to be a good son, father, husband, citizen, man. Such things are better than to encourage the young convert to be conspicuous at first in public meetings, or to attempt publicly to instruct others. If he speaks at all, let it be briefly, and in the meetings of those who are young disciples like himself, and let him pray rather than speak. But he should prepare for a self-denying service of God and man. The age calls for a vigorous generation of workers, and for a religion that is full of the primitive spirit of a cheerful obedience of Christ in all good works. The young convert should be made to think that he can, with Christ's help, accomplish great things for God. He should be systematically trained in the right methods of Christian activity. The idea of work, of service, should be early impressed on the mind—that every one can and should do something worthy for the Master and for man, that he should live a life of active goodness.

(4) Prepare the young convert as early as it is proper to make a public profession of his faith. The tendency now is, perhaps, to too great haste in this; but this duty, while it should not be hurried, ought not to be delayed. There should be sufficient time, as in the case of the primitive "catechumens," for the true probation of young converts, to see whether the good seed die not when exposed to the influences of the world.

But the trial need only be long enough for the satisfactory proof of the real implantation of a principle of new life in the heart; and anything like marked progress in the graces of the Christian life cannot be looked for.

(5) Do not neglect young converts. This is a great

sin of the churches; and for this reason as much as for any other, we believe that the churches languish. Young converts feel keenly the least neglect on the part of the church and the pastor. They still lean upon others. They are but infants of a day in the divine life. Their spiritual light is fitful and unsteady, and sometimes they are in total darkness. They require continual sympathy, guidance, teaching, encouragement, lest their light go out in darkness and gloom. It is well for the pastor to appoint meetings of prayer and conversation with the young converts, to organize them, as was suggested, into classes, if there be a number of them. In such private meetings they may be encouraged to speak more freely of themselves, and to pray together, and thus be gradually trained to take their place and do their part in the church. Church members should be taught to be interested personally in young converts, to welcome them warmly, to take them into their friendship, and instruct them in the way of life.

If God gives to a pastor converts to the truth he preaches, it is his duty to take care of them, and not to suffer them to wander back into the world. Young converts are a joyful but anxious gift to the pastor.

(6) Hold up the truth that the Christian life is a conflict. Action and reaction are equal; and when the first emotions of love subside, temptations revive, and peace is gone; the tide of feeling recedes, and leaves the soul flat and spiritless. It is in trouble; it believes that its hope is taken away; but if the young convert is impressed with the truth that he cannot be at once a perfect man; that he must not expect the great results of a Christian life at its entrance; that he cannot have the crown before he has borne the cross—*palmam non sine pulvere;* that the Christian life, from beginning to end, is a con-

stant struggle, a daily conflict with temptation and the powers of evil; then he is not easily discouraged and strangely disappointed at the returning strength of the sinful principle. Under such stern but pure counsel the soul of the young Christian cheerily rallies from defeat; its powers of manful resistance are called out; it finds itself and its divine Saviour. The idea of self-sacrifice, the willingness to lose life for Christ's sake, is the great and important lesson for the young Christian to learn. The strife against selfishness, which is sin, is the life-long conflict taken up by the young Christian, even as Luther translates (1 Tim. 1 : 18), "That thou therein do a knightly work."

(7) Warn young converts as to their friendships, occupations, and daily walk and living. Books of pith and thought, clearly defining religious principles, and full of the Christian life, are of special value at such a time. Religious biographies would be good, did they not most commonly have a florid and unnatural coloring; did they not present an impossible piety. The "Acts of the Apostles" offers a noble study for this dawning period of the spiritual life. It might be asked, Should one throw up his old worldly friendships when he becomes a new man in Christ Jesus? Not unless in some way that he cannot avoid he is drawn by them into temptation and wrong-doing; but he should, on the contrary, use the power of affection which he holds over such minds for their spiritual good. (He has become a Christian to bring others to Christ.) A Christian should never be false to his friendships; his blood is not chilled; his love is not put out by his Christianity; but where he cannot draw up a soul to light, he cannot suffer himself to be dragged down by it to darkness.

(8) Exhort to the duty of prayer and constant depend-

ence upon the Holy Spirit—to live by faith and not by sight. The Apostle Paul asked certain disciples of Ephesus, "Have ye received the Holy Ghost since ye believed?"—thus a special baptism and anointing of the Holy Spirit for a new life and service of the Lord Jesus Christ seems to be implied in these and other words of Scripture. To be "filled with the Holy Ghost and with power" surely is descriptive of those Christians who manifest unusual devotedness and efficiency; they become to others "wells of living waters." They belong to a higher and apostolic type of disciples. A preacher well known on both sides of the Atlantic speaks of "getting power after conversion;" and this power, which is given alone by the Holy Spirit in answer to prayer, and as the fruit of faith, is what every young disciple should ardently and hopefully desire to obtain.

SEC. 26. *Revivals of Religion.*

This is an old-fashioned subject; the current of men's religious thinking and almost of their feeling of responsibility has run away from it; we have hesitated long before taking up this subject, for it seems to belong to the experience of those who have waged a warfare whose reverberations are almost lost upon the ear while new issues and interests have sprung up to engross men's hearts; but we are afraid that by ignoring this topic we may be doing injustice to the truth there is in it, and that there is truth in it, while old ideas and methods do change, both reason and history prove; and new power may yet spring up from a rational, sincere, and simple view of an old truth, just as the nourishing of a plant that has died down to its roots in the ground may result in the beautiful flowering and fruitage of a new life. The discussion

of this theme by itself will necessarily involve some repetition of thoughts already set forth in treating of conversion and more spiritual matters.

1. Source and philosophy. That there are periods of spiritual decline and spiritual reviving in a church, a community, and a nation, as there are in an individual soul, whatever be the cause of such phenomena, history shows. A writer of the English Church says: "There are two conditions necessary to a religious reformation on a large scale; in the first place, a deep-rooted alienation of the people, or of some powerful section of the people, from the religion of the day, such as was witnessed in the eras of Tetzel and Hoadley; and, in the second place, the rising of a new force from without calculated powerfully to affect religious thought, such as the revival of learning which preceded the Reformation, or the triumph of civil and religious liberty which made the Wesleyan movement possible." The origin of Christianity was an awakening of faith in God as a moral Redeemer in the depth of the world's immorality, at a period of the profoundest declension of religious faith. The first steps of Christianity were signalized by new features of great impressiveness and power, as in the day of Pentecost; of Peter's preaching in Solomon's porch; of Philip's preaching in Samaria; of the missionary labors of believers who were scattered abroad after the persecution and death of Stephen; of the preaching of Paul and the other apostles of that Word which went through the civilized world like a storm-wind through a forest levelling old systems. If not called by the name of "revivals" all through the ages down to these days, there have been outbreaks of this

Source and philosophy of revivals of religion.

primitive energy of the gospel like the periodical outflow of a living spring. The Reformation, the religious movements in the first quarter of the seventeenth century in Scotland and England, the birth of Methodism bringing into activity one of the dormant elements of the gospel—what were they but revivals of religious faith almost as spontaneous as the day of Pentecost? In America a more simple state of society and purer form of Christianity have especially favored these revivings of religious life; and when divine things are brought to a more rational and scriptural basis, when the divine and the human are better understood in their interplay, may we not expect greater developments than we have ever yet seen of the moral power of the gospel?

Let us consider the source and philosophy of these phenomena which are rightly enough called "revivals," as far as we can arrive at them, because the reasons for them and the life that is in them have ever existed, exhibiting themselves in new manifestations at certain epochs.

(1) The divine energy. If there be any reality at all in revivals of religion it is true that the divine energy is their primary principle, and that they belong to the system of God's spiritual rulership of the world; and if we did not believe this we certainly would abandon the whole theory. Revivals of religious faith are divine in their origin or they are untrue. The laws that govern them are the laws of the Spirit, in some respects as uniform as the laws which govern nature, but in other respects more mystic. As there is a law of variety and through it of progress in the natural world, so there seems to be (and why should there not be?) a similar law of variety in the spiritual world. Spiritual as well as physical forces may be pre-

The divine energy.

sumed to work not with precisely the same manner or degree of movement, but there are, from causes known or unknown, accumulations of force as well as diminutions, antagonisms as well as harmonies, progression as well as retrogression. In nature, which all will acknowledge to be under the immediate sway of God, there are periods of activity and of repose ; summer and winter ; heat and frost ; day and night; sunshine and shadow ; gale and calm ; ebb and flow. Seasons of quietude succeed seasons of immense life and rapid advancement ; and yet all the time the natural forces of nature are at work, and a higher result is obtained than if absolute uniformity of movement and operation, as in the methods of human science, prevailed. We do not doubt that God is as truly in the repose of nature as in its stir and visible growth ; and that the one is as needful as the other. There are intellectual and moral movements which break the calm —tempests of opinion which sweep the world and change its aspect, such as the revival of letters, the period of the renaissance in art, the crusades, the rise of popular revolutions, the abolition of slavery upon two continents, in which the hand of God is discernible if not so directly as in nature. Nations are born out of new germinal ideas, and men are changed they know not how ; and those who will not be changed and who cling to the old system, perish. A man himself is not the same at all times, and God has so made us that we cannot always be doing the same thing ; now we are thinking and now acting ; now feeling and now reflecting ; now aroused and now indifferent ; now going on in concert with others, and now withdrawn into ourselves ; and through all this diversity, the character is shaped and divine results of life are wrought out. These truths, as transferred from the world of nature to that of spirit, are more

than analogies, for they prove the unity of divine law and the wisdom of one supreme will. Thus as in nature so in spirit the laws which govern the advance of Christ's kingdom are varied while uniform, and evince the principle of the correlation of force. As the Saviour said—"first the blade, then the ear, then the full corn in the ear"—the growth of the grain is continuous; but it is also by stages or epochs—the blade, the ear, the full corn. God is in these epochal movements, which are not so much the life as the expression of life, as the sudden development of a conservative force; and which, though sometimes they are attended by violence, are not the primary cause of violent change, but the signs of growth, of a new accretion of life.

It is well for us if we can read these signs. We see the reason or the naturalness, so to speak, of the solemn words of the Saviour: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able;" for there are periods in the spiritual world when it is easy for a soul and for multitudes to press into eternal life; when, casting themselves on the tide of divine power, numbers are borne on to salvation, while those who lag behind or resist, lose the opportunity. Such was the awakening when Christ stood on the earth, when by a simple act of faith thousands who accepted him entered rejoicing the kingdom of heaven. God made it as easy for them to do so as for the trees to blossom in spring. It was a peaceful though powerful revolution. At such times there is openness in the blessings of the heavenly kingdom. The sun of divine love shines with a creative ray. There is a harmonious movement in the spiritual world, as in the spring or summer time, and which is as unmistakable as the season when the trees leaf forth, and the air is filled

with the scent of fresh verdure. Is it asked why this is? the answer is, this is the method in which the loving God sometimes works. "The spirit of the Church of God," says Madame Guyon, "is the spirit of the divine movement," it is the energy of love. But if there were no such movements, and no such comprehensive impulses of the gracious Spirit, it is difficult to see how the new life of the kingdom is to make advance against the multiform and accumulative deadening influences of the world, and how the world is to be regenerated. The thoughtful student will come, we think, to the conclusion, that although there may have been external events in the history of the times and of the Church, which have favored any true revival of faith, yet that none of these and all of them combined, was sufficient to account for it; but that when needed most, and when everything seemed to be languishing and prostrate in the Church, then God came to its help, and by an impulse from above, by a breath of his spirit, changed all things. This life-producing or life-communicating energy of the divine nature seems to be more peculiarly ascribed in the Bible to the Holy Spirit, although there would seem to be a threefold action of the Godhead in creation and redemption. The causation though differing, we cannot know how, is still the same work; and thus the great source of revived life in the Church is believed to be the Holy Spirit—called sometimes indeed in the Scriptures the Spirit of Christ, the power of Christ—who inbreathes new life into the soul. When Christ left the world the permanent reign of the Holy Spirit commenced. He takes of the things of Christ and shows them to men. He quickens the minds of men to receive truth in the love of it, creating yearnings of desire after the truth, touching with life benumbed affections, bringing about a new disposition,

infusing deeper thoughts of God, revealing God powerfully in Christ. We do not yet probably begin to know the power and depth of the Spirit's presence in the world, doubtless as real, as constantly operative, as infinitely potent, in the spiritual world—in the mind of every man—as the unseen agency of God in the physical world and in every plant and animated existence. In what manner the Holy Spirit influences and renews the mind, we may not be able to say; neither, indeed, can we explain the vast influence of one human spirit upon another.

The first thought and aim then in a true revival of spiritual life, to look at it in a pastoral and practical point of view, would seem to be to win the presence of the Holy Spirit as the real renewing power. This, to be sure, is but inadequate human language, for the Spirit is not in the heights nor depths, but in the mind; his kingdom is "within you;" and his present living power is, we believe, specially with the Church of Christ, which is the sphere of his manifestations; but in times of religious deadness, the Spirit, it is right to think, does not, and perhaps we may say, cannot, exert his full influence upon men's hearts. For, let us ask, *what* is a revival of religion? One New England Church father says, "By revivals I mean special seasons in which the minds of men, within certain districts, or in a certain congregation, are more than usually susceptible of impressions from the exhibition of moral truth. The effects of this special influence are manifest in ministers and hearers, both converted and unconverted." A revival of religion, more strictly speaking, we would say, is such an increased interest in spiritual things on the part of Christian believers, that those who are unbelievers and insensible to divine things, also feel the effect of this movement and begin to

What is a revival of religion?

experience a want or an anxiety for their own spiritual welfare. A revival thus may be said to begin in the Church or in hearts, or a heart, where there is already faith, for where there is no life how can life be revived? There is an awakened sense of the need of God, and an unusual power and pungency in the divine truths of the gospel, but the most marked characteristic of the beginnings of a revival is an aroused sense of the loving responsibility of Christians toward their fellow-men. The Church feels its neglect of those who, apparently, have no faith in Christ. This becomes an absorbing sense; and this feeling spreads to the unbelieving themselves. There is a desire to hear the gospel of life preached and the plainest exhibition of it; there is a readiness to listen to religious conversation; there is earnestness, amounting often to mental distress, to know the way of the soul's everlasting life.

Dr. Bushnell, in an article in the *Christian Spectator*, has set forth the view that this is the special ordering of the Spirit, that the Church at certain times should turn from its own more quiet and self-edifying occupations, to be wholly taken up in actively seeking the welfare of others—that this is a healthful phase of the Church's life, though not always continuing and not possible to be always maintained. He says, "Our more tranquil periods are sometimes specially occupied, or ought to be, in the correction of evil habits, or we are particularly interested in the study of religious doctrines necessary to the vigor of our growth and usefulness; or we are interested to acquire useful knowledge of a more general nature, in order to our public influence and the efficient discharge of our office. But another end prosecuted by the Spirit, in his work, is the empowering of the Christian body, and the extension of good through them to

the hearts of others. Here, also, there is no doubt that changes and seasons of various exercise add to the real power of the faith. The Spirit will reveal his divine presence through the Church by times of holy excitement, times of reflection, times of solitary communion. times of patient hope. A church standing always in the same posture and mode of aspect would be only a pillar of salt in the eyes of men, it would attract no attention, reveal no inhabitation of God's power. But suppose that now, in a period of no social excitement, it is seen to be growing in attachment to the Bible and the house of God, storing itself with divine or useful knowledge, manifesting a heavenly-minded habit in the midst of a general rage for gain, devising plans of charity to the poor and afflicted, reforming offensive habits, chastening bosom sins—suppose, in short, that principles adopted in a former revival are seen to hold fast as principles, to prove their reality and unfold their beauty, when there is no longer any excitement to sustain them—here the worth and reality of religious principles are established. And now let the Spirit move this solid enginery once more into glowing activity, let the Church, thus strengthened, be lifted into spiritual courage and exaltation, and its every look and act will seem to be inhabited by divine power—it will be as a chariot of God, and before it enemies will tremble."

(2) The human agency. By this it is not meant that there is aught in man or his effort, which alone and by itself can originate a genuine revival of religious faith. Dr. Bushnell, in the same article referred to, says: "A capital mistake is that of supposing that we ought to have a revival, so called, or the exact mood of a revival, at all times. Prodigious efforts are made to rally the Church. The voice of sup-

The human agency.

plication is tried. But all in vain—it is praying against God and nature, and must be in vain. Effort spent in this way produces additional exhaustion and discouragement. A tedious intermission of life follows. At length the susceptibilities of nature to excitement and attention recruit themselves, as by a very long sleep, and there flames out another period of overworked zeal to be succeeded as before. If, instead of such a course, the disciple were taught that God is now leading him into a new variety of spiritual experience, where he has duties to discharge, as clear, as high, as in the revival itself; if he were encouraged to feel that God is still with him; if he were shown what to do and how to improve the new variety of state—taught the art of growth in the long run—how to make the dews, the rain, the sun, and the night, all lend their aid alike — in a word, if he were taught the great Christian art of discerning the mind of the Spirit, so that he shall be ever pliant thereto—can any one fail to see that extremities of action would thus be greatly reduced? He has not some strained and forced sort of religion to live always, which, after all, no straining or forcing can make live. The pendulum swings in smaller vibrations. There is no wide chasm of dishonor, no strained pitch of extravagance, but only a sacred ebb and flow of various and healthful zeal. It is the great evil in that sort of teaching, which insists on the duty of being always in what is called a revival state, that it tries to force an impossible religion." Thus man's agency in such spiritual movements seems to be this, that he should be the humble instrument of the Divine Spirit co-operating freely with the Spirit—that he should be guided and instructed by the Spirit. Men, above all believing men, should be prompt to be led by the Spirit of God, to watch for the manifesting of the Spirit's influences, to do

his will, to labor with the Spirit in every indicated way.

Principles to be studied.

The Holy Spirit, surely, who is the mind of God, regards the laws and freedom of the human spirit and works through these. We may, therefore, study the principles of God's action and the methods and movements of the Divine Spirit, which never supersede what is right or what is reasonable; and we may thus learn how, in some sense, to lay hold with more certainty and success, of the power of God. There are a number of these laws or principles which, though familiar, we would more particularly notice. The first principle which we may observe in times of revived life in the Church, as operating with power, and yet which is perfectly natural and perfectly reasonable, and in accordance with the mind's laws, is—

(*a*) The Spirit's employment of the truth as an instrument. Some persons have the view that because Christianity is a superhuman religion, that it is not therefore a rational one, that it does not appeal to men as ordinary truths do, that it is something wholly exceptional and out of the sphere of common motives of persuasion and conviction, and that it has no sort of reference to ordinary methods of mental influence, or to the general soundness and operation of our intelligence. But this is an error. Christianity makes its plea by way of motives and reasons addressed to man's rational comprehension; and although its evidences are mostly of a kind that appeal to our higher nature, and not to the logical understanding alone—to the reason in the sense of its being that faculty which apprehends absolute truth—yet it is a religion which respects man's mental being, fitting him to accept a religion of truth rather than a religion of error, a religion of the greater probability which we are intelligent-

ly to choose. It does not speak to him with an arbitrary but with a reasonable, persuasive, and affectionate authority. It says believe because you know it is true. The Spirit is called "the Spirit of Truth." He is the Teacher of truth, a teacher abiding with men, and leading them into all truth. The Saviour said, "But the Comforter which is the Holy Ghost, which the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Spirit, we are told, especially employs divine truth, the great facts, doctrines, hopes, fears, motives, and attractions of the gospel. He accompanies by his influence the preaching of Christ. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." And in the remainder of the passage above cited Christ adds: "All things that the Father hath are mine; therefore said I, that he shall take of mine and show it unto you." Therefore we see that the gospel, and the holding forth of the truth as it is in Jesus, is the employing of that special instrumentality which the Spirit blesses and wields to the searching and subduing of men's hearts. We cannot be wrong then, in the using of divine truth for the conversion of men, and in using it with the faith that the Spirit does accompany it with a renewing power. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." We

do not believe that the Truth converts without the Spirit. The Truth itself does not regenerate men's souls. The Truth does not stand alone, but it has relation also to the subject of its appeal—to the state of that subject's receptivity. The Spirit opens the eyes of the understanding that it may apprehend and receive the truth. There is a primary change in the sinner's heart by the power of God before he will lovingly embrace the truth. But the gospel is the main instrument of the Spirit. "The sword of the Spirit which is the word of God." The simplest men by wielding this sword may produce immense results. Mr. Moody's method of preaching would seem to be by the arraying of carefully chosen texts or passages of Scripture, accompanied by brief earnest exhortation intended to point the divine truth to every man's conscience and heart—thus pouring in upon the soul of the hearer the weighty words of the eternal God till every defence is battered down and sin is slain. It is the use of the bare edge of the sword of the Spirit, with little in the way of human argument, or logic, intervening. Above all, it is the exhibition of that Love which is the core and essence of converting truth—the expression of the very heart of God toward man. We would not advocate all the methods of revival exhorters and preachers, but whatever will reach the masses of people with thoroughly reformative influences, making them sober, temperate, honest men and women, the true followers of Christ, we will not be bold enough to condemn.

(*b*) The holding of men's minds under the power of truth. This fact or principle is an immense point gained, and is that familiar and powerful law of the mind which psychologists call "attention," which the Holy Spirit himself may employ. Continuous attention deepens

impression, and the truth thus works its way into the depths of the soul, awaking its profoundest susceptibilities. The battle is gained, humanly speaking, when men can be induced to give their every thought to spiritual truth, to look upon it as real. The Holy Spirit in times of revival doubtless seizes this principle, increasing and intensifying its power. Everything, therefore, which aids the depth, fixedness, and exclusiveness of attention to divine things, on the part of a congregation or a community at such a time, should be studied. Christians, and above all the pastor, should see to it that the minds of the thoughtless should be brought under the powerful and constant presentation of the truth ; that they should be held to or under it until the truth burns itself into their souls, and sets on fire the whole nature with the flame of a new affection. By preaching and exhortation addressed with personal directness there is accumulated concentrated power of divine truth upon minds ; and here the pastor's responsibility is especially involved.

(*c*) The arousing of the distinct expectation of a good to be attained. The excitation of desire for any good leads almost inevitably to its attainment. Desire is awaked by having an object of desire set before the mind, an object which is great in itself, and which, moreover, seems to have become attainable. When a general desire for the attainment of salvation has become the great object of a community, when it is felt to be the most important of all objects to be obtained, and when here and there some have already obtained it—this new expectation of desire for the attainment of an immense good is itself a mighty power. It should be kept alive, and it is perfectly right to do so ; for it is the most legitimate object of all human desire and hope. But this desire

should be kept pure from selfish, worldly, emulous, and merely human motives. The pure rewards and joys of salvation may be rightly employed as motives, and the rich prize of eternal life should be held up before the eye of the awakened desire. Great desires, great hopes, and prayers for great things are in harmony with God's great nature and love. He loves to meet these large expectations, to fill and satisfy them. In such a new and heavenly atmosphere of hope, itself the fruit of the Holy Spirit's influences, even the dead, impenitent soul will feel new life thrill and have hopes and desires awaked for itself. Let this feeling of blessed expectation and confidence in God that he will do great things be carefully nourished, not indeed running ahead too confidently of the indications of the Spirit, but sedulously watching and cherishing them. Pastors above all should have these delicate perceptions of spiritual currents and movements, as being men of prayer and of pure hearts. We may take it for granted that God truly desires to bless us, and that he will surely grant his blessing to the faithful efforts and prayers of his children. The absolute confidence must rest upon God, and not upon human efforts or human measures for awakening and sustaining a revival. The grand and essentially noble motto of the former school of theologians and revival preachers, "Expect great things and you will have them," may be overdone, and thus imperceptibly carried to an audacious and irreverent extent, defeating its own end.

(*d*) The operation of the law of sympathy. This, we know, is a great power, for we are made to act and react one upon another by reciprocity of thought and feeling; and can we doubt that the Holy Spirit will fail to use this important law of our nature? I cannot remain totally unaffected by what my neighbor, my

friend, thinks and feels ; and ought I indeed to remain impassive if his feelings are right? Was it meant for me to be uninfluenced in such circumstances? It is said that every man is strengthened in his opinion if he can get one other man to share his opinion with him ; and thus spiritual feelings, thoughts, and convictions are deepened and diffused by this interpenetration of a common sympathy through a whole congregation or community. "A serious person warned Wesley in his youth that the Bible knows nothing of solitary religion. 'Sir, you wish to serve God and go to heaven ; you must therefore find companions or make them.'" The Church itself is reared upon the social principle, and would fall to pieces without it, for it must be made up of many members, and all the members must be pervaded by one purpose and affection to have unity, and where there is life in the body every member feels what another feels. Singularly enough, Thomas Carlyle, is an indirect and unexpected witness here of the relations of the social principle to religion and religious life. Writing upon the topic of "Society," he says : "The devout meditation of the isolated man, which flitted through his soul, like a transient tone of Love and Awe from unknown lands, acquires certainty and continuance when it is shared in by his brother-men. 'Where two or three are gathered together' in the name of the Highest, there first does the Highest, as it is written, 'appear among them to bless them ;' there first does an Altar and act of united Worship open a way from Earth to Heaven ; whereon, were it but a simple Jacob's-ladder, the heavenly Messengers will travel, with glad tidings and unspeakable gifts to men. Such is Society, the vital articulation of many individuals into a new collective individual ; greatly the most important of man's attainments on this earth ;

that in which, and by virtue of which, all his other attainments and attempts find their arena, and have their value. Considered well, Society is the standing-wonder of our existence ; a true region of the Supernatural ; as it were, a second all-embracing Life, wherein our first individual Life becomes doubly and trebly alive, and whatever of Infinitude was in us bodies itself forth, and becomes visible and active." This law of sympathy may, however, become so intensely active as to destroy the equilibrium of those faculties which enter into a common religious life. A pure revival of religion does not consist in mere feeling, and, above all, "in a riot of the emotions." The moral element is thereby lost sight of ; though the energizing element in a deep revival of religion is that new *feeling* toward God which fires the reason, influences the conscience and impels the will. It is indeed like a fire which catches and diffuses itself rapidly through hearts. Where this powerful element of sympathy degenerates into a mere fervor of sentimental or nervous excitement, it is indeed highly injurious ; but it need not do so, and it should be carefully kept like a sacred flame within the sphere of the higher moral sensibilities.

(*e*) The natural desire in man to share the happiness which other men enjoy. This also belongs to the social nature and is a perfectly innocent and legitimate principle of the mind when not carried to an extreme and spent upon low objects of pursuit. When impenitent men see their neighbors, friends, and even dearest relations pressing into the kingdom of heaven, laying hold of the highest good, and expressing the purest joy in their newfound hope, it would not be human for them also not to desire to share in the same good and happiness. They too may be equally happy, they think, and why should

they not be? Christians may and should say to those about them, "Come with us and we will do you good, and we will show you the same source of joy, where we and others have obtained our peace and heavenly hope." Young converts in this way are more influential for good than older Christians, for their happiness is fresher, and its spring seems nearer to them and its way more open and free to point out to others.

(*f*) The peculiar thoughtful seriousness, it might be termed solemnity, which the fact of the presence of God working simultaneously upon many minds awakens in a community. This is another result of the sympathetic principle. Few minds can entirely resist the feeling of thoughtful solemnity which pervades a community when under the influence of divine truths. The shadow of eternity passing over a place deepens the thoughts of all hearts and makes the things of God more vividly real than before.

(*g*) The greater ease with which religion is sought and obtained in a time of general interest in religious things. When all men are seeking, then the individual mind finds greater facility in seeking its own welfare. Common obstacles seem to be no longer so formidable. The tidal wave carries the mind over them. The influence of unbelieving and opposing friends is neutralized by the influence of numbers pressing in the other direction. The example of others makes it less difficult to drop evil habits and occupations. One can also come more quickly to a decision at such a moment; the feeling is, "Now is the time for me to seek the salvation of my soul; now is the time to cast myself upon the broad current that sets toward heaven. I must be quick or I lose the tide. Never will it be so easy for me to become a Christian as it is now. If this person and that person, men no better

than I, and perhaps some whose outward lives have not been so fair as mine, can be saved, why not I?" The wholesome sentiment of fear, of fear vibrating to the depths of the soul, of fear lest the soul at last may fail of its salvation, also takes hold of the spirit and quickens its decision.

Many more such natural principles, mental laws, and motives of action might be mentioned, as being brought into lively operation in the time of religious revival, which are perfectly legitimate, perfectly in accordance with the works of God, who created the human mind and gave it these laws, to be acted with and upon by the Holy Spirit in connection with the progress and building up of his kingdom among men. Would it be right for us as pastors and laborers for and with God utterly to neglect those laws, those motive-powers of the mind, in striving to bring men more rapidly into the kingdom of God? Can we bring them in too rapidly—can we bring in too many at once? We should thus study the laws of the mind, as well as the methods of the Spirit, in relation to the multiplication and enlargement of spiritual power, and the greater triumph of Christ's truth in men's hearts. He is wise, and he will be approved of God, who humbly and prayerfully labors to make himself skilful in the application of any legitimate power, influence, and motive to bring about the highest good of men, and of the greatest number of men, not forgetting the higher and far more important truth that the Holy Spirit alone is the author of new life in dead souls, and that without him we can do nothing.

2. Means of promoting revivals of religion. (*a*) Prayer: We need not dwell on this. The meaning and end of a revival is that the life-giving influences of the Spirit should be felt in men's hearts, or that men's hearts

should be brought under the power of that Spirit, for whose coming Christ withdrew himself so that his dominion might be more spiritual, universal and perfect. Christ present by the Spirit is more powerful than he is when present in body. The Holy Spirit, we are taught by Scripture, is sent in special power to those who hunger and thirst after righteousness, after the life of God, who ask the Heavenly Father for the comprehensive gift of the Spirit in childlike faith and with importunity, who have the receptive mind. Such shall be filled. The Holy Spirit, we are expressly taught, is given through prayer.

Means of promoting revivals of religion.

This feeling of yearning desire for and dependence on the Holy Spirit may be first aroused in the breast of the pastor, sorrowing over his own deadness and that of his people. This is commonly the case. There have been many such instances, where a young minister had for the first time felt spiritual truth deeply ; he has obtained a new sight ; he has waked at last to the reality of his own work ; he feels his needs ; he feels the needs of his people ; he must strive with God alone. The pastoral anxiety for the people is the fit and natural beginning of a revival of faith ; and one must have this desire in his own heart if he expects his people to have it. If he is a man who is too much absorbed in scholarly pursuits, or in politics, or even in doctrinal theology and controversy ; if he is too timid, fastidious, and over-cautious in regard to the undue excitement of religious revivals ; or if he is a man, above all, who has no real and hearty faith in the gospel and the work of the Spirit, these things operate as a damper upon such an interest ; though sometimes the interest will spring up and go on in spite of the pastor's want of sympathy. But what a great power is in his

hands to keep alive or to extinguish religious feeling! In the heart of the true pastor, then, the feeble flame of desire which never quite goes out, is kept alive and increased by prayer—that is, such is often the history of the beginnings of a reviving of spiritual life; we now go on to mention the methods that in the New England churches, among simple Christian disciples of the past two centuries, were found available; and if newer times have better methods they should surely be adopted. The pastor may, perhaps, almost accidentally discover that there is another one in the Church equally earnest and equally impelled to seek the aid of prayer. He joins with such a one in prayer for the reviving of the Spirit. Another and another are found to come in, who bring earnestness of desire and the spirit of supplication with them. This little prayer-meeting held in the pastor's study, it may be, is at first a strictly private one, and is devoted almost entirely to fervent prayers for the life-giving influences of the Holy Spirit. If these petitions are answered, and if sincere they will be, in a way that God sees fit, the spirit of prayer among church-members will soon be more generally manifested. A more open and public meeting of prayer, but still confined to those who are church-members, may finally be called. This meeting should not be called until there seems to be a demand for it. It should not have the appearance of being—it should not be one part of a mechanism contrived to produce an unusual state of religious feeling; but it should be the result of a true and spontaneous desire awakened in the Church for united prayer.

This is almost exclusively a prayer-meeting, with few addresses, and those of a character the most simply expressive of the wants of the heart, and setting forth the living elements of the gospel and its rich promises. The

prevailing character of the prayer-meeting is penitential —the confession of sin and want, the lenten season of the soul, its humiliation before God. If there is depth of feeling in this meeting it is continued, and its character somewhat changed. It may be thought well after a time to open the meeting to all who choose to come. But this should be done in a judicious way so as not to raise a false expectation, a false excitement. Let us clear all cant from our minds.

Care should be taken to select those to pray and speak who are sincere Christians, and who have the spirit of prayer. Men of dubious Christian character, who only appear on the surface in times of peculiar interest, should not be encouraged to be prominent. No false attractions are to be thrown around the meeting, no brilliant or sensational speaking, no extravagant and passionate exhortations, nothing, as far as possible, to break up its humble and devout character. The answers of the Holy Spirit, we may reverently predict, will be seen in the new depth of penitential feeling, and the bringing out of a higher spiritual life and more real faith in the presence and love of the Lord, and in the coming of his kingdom. Believers themselves will become purer instruments of God's will to hold forth the truth to all men. A New England father used to say: "I never could converse with impenitent men unless my own heart was broken on account of its sins, and felt as if it had just received, for the first time, the pardon of God's love through Christ."

If through the personal efforts and conversation of such thoroughly awakened souls other souls are awakened to come in from the Church and the world, they will then come not from curiosity but from right motives, and their presence will arouse still more earnest and direct

petitions. In the prayer-meeting the Holy Spirit is left to rule over all exercises, and the prayer is addressed solely to God, the pastor himself setting the example of brief, simple, direct, solemn, fervent petition, "praying in the Spirit." The ambitious and human element in the prayer is kept down or excluded.

The great prevailing idea in the prayer for the Holy Spirit is for the aid of God, union with God, laying hold upon Christ's strength to save.

(*b*) Preaching at such a time should be a main instrumentality. More pungent and plain preaching has always been a means of increasing a religious interest. It is necessary that a people, whose feelings are awakened on religious things, should be correspondingly instructed, or the enthusiasm resolves itself into flame that burns out like a fire without fuel. Preaching too is essential in order to remove difficulties, as well as to present the way of salvation. Preaching should be in correspondence with the needs of the various stages of spiritual life; it should be "the bringing forth of things new and old," and at such a time we might say, perhaps, especially of the "new." It should be animated, striking, varied, appropriate; but it should not fail to dwell upon the elements of Christian Truth with their living applications to heart and conscience. It is absolutely essential that men, all men, at such a time should understand clearly, as if written by a sunbeam, what is their duty and what are their true relations to God. Sermons addressed to members of the Church are profitable. It was the testimony of a skilful winner of souls that "conversions were to be expected only in proportion as Christians embody Christian faith in Christian action." Christians should be told their duties plainly though kindly. Is the spirit of covetousness

growing among them? Are they passing the bounds of Christian temperance? Are they becoming merely selfish and pleasure-loving people? Are they linked in with any prevailing form of iniquity? Let them be told this fearlessly in the spirit of love. In connection with this the general purity of the Church should not be lost sight of. God's children must put away their own sins before they can expect others to do the same. Yet too much time should not be consumed in endeavoring to arouse and make ready the church. The church will commonly be more and more awakened at such a time. Therefore let not the preacher delay too long upon the wants of the church before preaching to men who sorely need the healings and comforts of the gospel.

In this preaching let one not fear to enter into man's intellectual nature, to be metaphysical, to lay bare the principles of motive and choice. One should seek to reveal the heart to itself under the light of God's perfect will—in fact, to preach directly to the conscience. Another has said: "The neglect of a due study and enforcing of the law is the reason why there is so little that is strong and saving, so little that is likely to take hold of the heart, and so much that is superficial or feeble. The law of God is not brought home so as to do its work upon the heart, so as to penetrate deeply enough to take root. There is not enough of effort to show the people the principles of moral obligation, the nature of sin, and the terrible evil that is in it. Most preachers treat of sin as if they had never felt its bitterness, as if it was a very different thing from what it really is, something much less than that evil which sin is." The same writer says: "There should be this thorough work, this searching, stripping, humbling work; as men feel and fear sin, so do they prize mercy—prize it in the heart.

The touchstone of a sincere repentance is that we love the law of God in all its holiness and spirituality. This gives us definite ideas of ourselves and of our spiritual condition ; for by the law is the knowledge of sin. The convicting element of divine truth is the law of God applied by the Spirit to the heart."

One should thus preach upon the obligations of men and the consequences of continued transgression. He should preach on the duty of immediate repentance and reconciliation with God ; that there is no time in eternal things ; that it takes no time to obey and love God ; that one cannot do it too soon, as "now is the accepted time, now is the day of salvation ;" that one, in fine, should always love God. He should preach upon the needed influence and grace of the Spirit, and, above all, upon the love of God in Christ, the open way, the free pardon, and the true life in Christ. He should preach "the good tidings." Christ should be set forth as the fountain of spiritual life, as the hope of the soul. The gospel of peace by faith, of instant obedience to the claims of Christ, of coming into loving personal relations with him and taking his cross and following him, is the vital theme. The power of such periods lies in the fact that they tend to bring men to a crisis in regard to Christ. Men have to decide for or against Christ. The truth that the Spirit of Christ is moving on the minds of men in the time of revival should be made the ground of earnest appeal to the immediate choice of Christ as Lord of the soul.

The preaching should not settle down into a hard, intense, disheartening track, pressing, and pressing, and pressing upon the sinner, with no light of hope, or of any other kind of religious interest or varied instruction in it. Life, encouraging, hopeful, restful, blessed, is found in the gospel, is contained in the truth that is in Christ.

The gospel is a word of life. Therefore, while earnest, the preaching should be pervaded through and through with the hopeful spirit, and should burst on the despairing soul like the throwing open of the windows of a darkened room to let in the sunshine. The gospel should be preached in an animated way with much of apt and living illustration.

The distinguishing features of true and false conversion should be discriminately marked. The delineation of the beginnings of the new Christian life in the soul—not too ideal, but moderate and real—should be drawn as a kind of chart for young voyagers to take their bearings from. The pastor should do the preaching himself, if possible, although help is sometimes necessary; but when the pastor has sufficient strength to conduct his own preaching, this is better than to bring in a stranger to take the staff out of his hands, and to arouse, perhaps, false excitement. The difficulty often with professedly revival preachers is, that, though good men, they have their crotchets, and they must run all souls through the same modes of treatment, and have them converted in the same way, and that their own way. We lower the power of the ordinary instrumentality of the preaching of the gospel by employing extraordinary means. A true revival of religion should have as little of the extraordinary in it as possible. It should be natural. It should be a season of the more rapid germination of the seed sown, and no hot-house heat is needed. Yet of course there are exceptions to this general rule.

The pastor should not, if he can avoid it, go away upon a vacation and leave the field during the progress of a period of religious interest, or, more than all, at its beginnings, even as a general cannot desert his army at the beginning of a battle.

(*c*) Personal conversation and the meeting of inquiry and instruction. Personal conversation with those who are thoughtful and anxious about their spiritual estate, and those who are hoping and have reason to hope good things respecting themselves, is of use as bringing in the aid of human experience and sympathy. Guidance, experience, and impulse are doubtless meant to be effective agencies in promoting the conversion of men. The whole church should be aroused to the duty of conversing with those who are inquiring the way of life; but this service should not be indiscriminately urged. It is a difficult and delicate work. Those who are best fitted by their piety, purity, and intelligence, should be especially assigned to this duty, and, after all, this is mainly the pastor's work. But in order that this duty may be conducted with more of regularity, perhaps what is called a meeting for inquiry may be established; and here, of course, the pastor is the chief instructor, although not necessarily so. As to the conversation of the pastor with those who are seeking the way of life, a pastor does not know how much of religious interest there is in his congregation until he talks with the individual members of it, or perhaps establishes a regular meeting for this purpose. He may do this as soon as there are a number who are decidedly thoughtful on religious subjects, and this will develop others. Such a meeting is useful at the proper time, because it in some sense pledges those who attend it to an earnest attention to religious things, and perhaps immediate decision on them. It also gives an opportunity for imparting instruction as to the way of salvation. Of this the impenitent inquirer may still be ignorant, although awaked to the necessity of seeking his salva-

Personal conversation.

tion. The pastor himself is quickened by coming in contact with anxious minds that are moved upon by the Holy Spirit; and the church also are quickened to more earnest prayer. God seems to say to them, "My children, now is the time to awake out of sleep, to be in real earnest in my service. Work, and I will work with you."

One should not greatly urge persons to attend this meeting. There should certainly be no forcing process. A person may be persuaded but not pressed to attend such a meeting.

The meeting should be tranquil and simple, without anything to produce mere excitement. No promises should be extorted to repent, and no artifices should be used to lead souls to commit themselves. Urge men plainly to resolve to take the subject at once into consideration, and to yield to the obligations of duty and the strivings of the Spirit.

The pastor should appear in the light of a friend helping rather than commanding; his tone should be affectionate while urgent. The meeting should not be long or inquisitorial, for persons under deep conviction of the truth do not really have much to say. God's noiseless Spirit is talking to them in the silence of their own heart.

(*d*) Benevolent labor. The more entirely the church devotes itself and its possessions to the Master, the more hope there is of his continued blessing in spiritual things; and this is according to the ancient promise to the church, and it has always been found to be true. The true consecration of the church to God is followed by new spiritual life. Let the pastor stimulate the church to a higher degree of philanthropic and benevolent activity, in giving to the

Benevolent labor.

poor, in propagating the gospel, in home evangelization and missionary work, in self-denying efforts for the ignorant and degraded, and for all fallen humanity. The spirit of self-sacrifice in the church calls forth or attracts, so to speak, the love of God to it, as manifesting the spirit of his Son and renewing his sacrifice in those who are his. God makes up to them in spiritual things what they lose or seem to lose in this world, and they who give all to God receive from him all, with his added blessing in their souls. They are made potential for good with others, and are endowed with a Christlike power in influencing men.

3. General suggestions.

As a few practical suggestions upon this theme: church-members who are not accustomed to speak and to pray, but who are men of faith and irreproachable character, should at such times be drawn out to manifest their interest, even if it be in a few words.

Prayer-meetings held expressly for young persons are often productive of good at such a time, since there is more freedom and interest felt by young people themselves in these meetings.

All the meetings should be kept, as far as practicable, quiet in tone, under the church's guidance and direction. The interest should continue to be of a spiritual and moral character; and yet sometimes our over-anxiety to repress all excitement produces an undesirable effect, and destroys a healthy interest. "Religion is just the excitement which many men need to make them happy. There are apertures in the human soul which nothing else can fill. The soul was made for this."[1]

All religious instruction, even in the Sunday-school

[1] Alexander's "Thoughts on Preaching," p. 436.

and to the youngest, should have a more direct and personal character.

And yet there should not be too great haste in promoting a revival of religion, so that the church and pastor run on before the Spirit of God, and do rash things, and rely on human means, and do not give themselves time and tranquillity enough to observe and study the indications and directions of the Holy Spirit. Our zeal, as well as our indifference, often results in total despondency and barrenness.

How great delicacy, tenderness, and wisdom should be employed in dealing with men's minds at such a time! Harshness, coarseness, roughness, calling of hard names, accusing of personal and particular sins, should be avoided. Men themselves under the mighty pressure of God's hand on their consciences will be led to confess their sins one to another. It is only essential to hold with kindness and yet with firmness the minds of the unconverted under the steady power of the truth, until the conscience is awakened, the slumbering will energized, and the desires and affections drawn out. Those who have already obtained a good hope are to be led to examine their hope with honest candor, or at least to be led away from false hopes, so that they may rest securely, not upon new feelings, joys, manifestations, prayers, duties, beliefs, nor any false foundations, but upon Christ alone.

The impression (certainly if it be not a true one) should not be suffered to prevail, that an interest in divine things is upon the decline, and that efforts therefore are to be relaxed; for the normal state of a church is a state of life and progress, a state of the daily adding to it of such as shall be saved. The interest itself, if possible, should be of so simple a character, so free from

all feverish stimulus, that it can continue without the undue exhaustion of energy. But still when manifestly the period of the putting forth of extraordinary energy and growth has, for reasons that cannot be controlled, come to a close, it should be accepted, and another kind of activity, or manifestation of another phase of spiritual life, gladly entered upon.

Those persons who have been for a long time thoughtful upon matters of religion and do not seem to obtain Christian hope, are not to be forgotten when the time of religious awakening has apparently left them outside of the number of the church. They are not to be abandoned; and the relapse of such, or of any inquirers into a state of indifference, is to be earnestly guarded against.

The pastor should be forewarned and prepared against sudden and formidable oppositions to the truth, which such a condition of things is almost sure to arouse; for when the kingdom of God advances, the kingdom of evil is revived to strenuous resistance.

On the whole, whatever may be some of the evil tendencies to be guarded against in revivals, yet the benefits of pure revivals of religion cannot be too highly estimated; for in addition to the good results in the conversion of men, a more active, genial, and higher tone of piety is often produced. There is more glow and vitality in it. There are more of the Christlike and sweetly filial lineaments seen in men's characters. There is an increase of love, true brotherhood, humanity, holiness, and happiness among the good; and a movement which goes out as from a living centre through all classes. There is a more unselfish spirit of philanthropic activity awakened; and, above all, the young are brought in great numbers into the Church and into the active service of Christ.

As a last and the most important suggestion, no awak-

ening of religious faith is of any sort of worth which does not produce a higher condition of good morals in individual men and the community. A true revival of religious life is a revival of righteousness. It is a gain in the direction of right doing and living. Honesty in business is promoted, the laws of the land are strengthened, and a moral reformation keeps pace with the spiritual movement. The praying and preaching and singing of hundreds and thousands together which do not lead to cleanness and honesty of life, to the increase of the love of God and of man in men's souls, and to the building up of character and of the spirit of charity, are but phenomena of a sham on a terrible scale. They promote false excitement and rank hypocrisy. It would be far better if there were no so-called "revival." A true revival of religion, that is worthy to be called such, is in a marked manner a purification of the morality of a people, and leaves it established upon a higher plane of life and action. It is an honester, more honorable, more truthful, more humane, and more righteous people than it was before. Let the pastor see to it, as far as his influence extends, that the good fruits of temperance, integrity, and all holy living be secured as the solid results of a revival of pure and undefiled religion. Let us remember, too, that this very name of "revival" is not even known in some Christian lands and some Christian churches, where there is still true Christian life and progress; and wherein this term denotes anything purely local, conventional, or unreal, we would have it pass away from among us; but wherever it signifies a truth, even the awakening power of the Spirit of Christ in times of religious declension, we would not give it up, but cherish it, and pray and strive for it. God has greater things in store in the future than have been seen in the

past, and faithful souls waiting humbly on his will, devoting themselves intelligently to his work, watching the beautiful developments of his good Spirit, hoping, looking and laboring, shall see these grand and joyful results realized.

Vinet's remarks (although he seems to have been but little acquainted with the type of revivals in America) are valuable ("Pas. Theol.," p. 225). He first quotes Massillon: "'Be always casting in, cultivating, watering the holy seed; he who gives the increase will not fail to make it productive in his own time. We would be recompensed according to our labors, by a sudden and visible fruit; but God does not permit this, lest we should attribute to ourselves and to our feeble powers a success which can only come from the work of grace.' Besides, we should have no misunderstanding in respect to fruits. There may be more, when there appears to us to be less. We cannot estimate them when they are spread over the field, but only when they are stowed in the granary. When we see around us the evidences of a religious revival, the Bible abundantly distributed, the Word of God zealously preached, we may say, 'Here the word of the Lord has passed. But this is wheat which has but sprung up; the harvest is not yet. The harvest consists in sanctification, charity, the whole course of a lowly and pure life.'"

PART SIXTH.

THE PASTOR IN HIS RELATIONS TO THE CHURCH.

SEC. 27. *Church Membership.*

WE come, lastly, to the more peculiar province of the Christian pastor, and to what should be to him above all a "labor of love"—the care of the interests of the Christian Church, so dear to the heart of Him who planted it in this world by his own sufferings and death.

The pastoral oversight of the Church of Christ may be divided into four main parts—viz., Church Membership, Christian Nurture, the Church's Benevolent Activity and Almsgiving, and Missions.

In considering the subject of Church-membership, we naturally ask, first of all, What is the Church, over whose dearest interests and life the pastor is appointed to watch?

(1) The Church, using the term in its widest sense, is the embodiment of the kingdom of God on earth. "The church is no other than the outward, visible representation of the inward communion of believers with the Redeemer and with one another;"[1] and, in this sense, wherever the Church exists, it is one body, in-

[1] Neander's "Planting and Training," B. I., c. 1.

spired by one spirit, having one continuous history, however diverse its parts and members. The principles that should govern the individual members of that kingdom of God should govern the whole Church collectively, until finally it represent the full body or the perfect image of Christ. "The visible church is to be regarded as, in some sense, a human institution, but one peculiarly sanctioned and blessed by God; and it is rendered the vehicle of God's grace just so far as it is an efficient instrument of the preservation and propagation of Christian faith. There is no reason to conceive that the Christian Church was supernaturally ordained by God in all its details—that it is not in this respect essentially different from its Jewish predecessor. There is no doubt that it was full of error from the first, the apostles during their life repressing, but not radically removing, wrong notions of the faith. The Church, as a spiritual power, co-ordinate with the Word and the Spirit, is certainly realized through a visible organization and system of outward ordinances, but it is by no means confined to one organization alone; so far as any one answers its great end better than another, so far is it a more divine and fuller organ of the Spirit." Perhaps every evangelical organization, or church, called by whatever name, contains some element of truth, and gives it a more perfect expression than any other system; and, for this reason, there should ever be a striving for unity instead of a striving for separation, as has been the case, for example, from conscientious reasons, among the Puritan churches, as distinguished from churches of other forms; there should be a yielding up of those unessential things that differ, and a partaking and assimilation of those true things in which all agree; an earnest struggle toward outward as well as inward unity, toward union in good works,

and divine worship, and ecclesiastical communion, and, above all, toward the complete brotherhood of disciples and of all men, that there may be one visible as well as invisible Church of Christ on earth as in heaven. "There is one body and one spirit." But while the visible Church is now to be identified with no one particular church, or sect, or denomination, or set of rules and ordinances, yet the visible Church of Christ, with its scriptural ordinances and organization has its true place, instrumentally, in the divine economy of salvation, and, in a true sense, is a divine institution. While there was in the days of the apostles no uniform constitution of the Church, yet, from the divine planting outward organizations sprang up, according to temporary emergencies. The mere particular and external form of the Church was not then held in such superstitious veneration as it has since been held, and probably in the future it will be held in less and less esteem; although it is our earnest belief that the more nearly the invisible Church approaches to an inward unity of spirit, worship, and faith, the more the visible Church will be brought to an outward unity of form; but this is not absolutely essential now, or in the future, for the life of the church, any more than it was in the apostolic age. "While the old unreformed church associations are continually prejudiced by this particularism, Protestants, on the contrary, acknowledge every ecclesiastical society which holds Christian truth in greater or less purity and clearness, to be a preparatory institution for the kingdom of God, and as such belonging to the universal Christian Church, whose true essence is the invisible Church, the entire number of all believers in the world."[1] Yet when one,

[1] Gieseler's "Hist.," p. 2.

in form as well as in spirit, such as it was in the apostolic age, then the Church would present a front to the world as irresistible as it was then. At all events, the Church should not be turned into a denomination, call it what we may, so far as to lose sight of the universal character of the Church, and that it has but one Head who, as a personal Being, fills and inspires it with one will and one spirit. Compared with this all minor differences vanish like the mists from a mountain's head, leaving the foundation of the Church of God to be one, everlasting and divine.

In a more limited sense of the term, a church is a body of believers, an assembly of the disciples of Christ united for the true observance of all Christian duties and ordinances. This is the usual New England conception of a church. It is "a local society designed to be composed of persons truly regenerated, united by a covenant of mutual church watchfulness and fellowship, with the intention of meeting in one place for the public worship of God and the observance of Christian ordinances, and competent, under Christ, of doing everything which concerns its own organization and government."

(2) Such a Christian Church is organized to promote the spiritual welfare and growth of its own members, and to "hold forth the word of life" to other men. The church is to keep alive and perpetuate "the faith once delivered to the saints," and if it lose the consciousness of this its great spiritual mission, it loses its life. The power of the church consists in the purity with which it holds the faith, and in the living influence which that faith exerts upon the heart and life of every member; for power is not promised to the church except in

The power of the church mainly spiritual.

the name of Christ, or through those moral and spiritual forces that he has established, or that are in him ; and thus the church's power is almost purely spiritual ; it is not in its numbers, nor its wealth, nor its intelligence, nor even in its practical benevolence or activity, but, essentially, in its faith, its true life in God. This power is to be manifested, to be made efficient, through the spiritual life of its members, in the way of silent testimony to the truth, radiating constantly from an inner divine source ; and also through their outward preaching of the truth by actual efforts to convert men to Christ, to instruct the ignorant, to relieve the poor, to manifest the spirit of charity to all, to destroy the works of the devil, to reform every moral abuse and wrong, and to give the gospel to those who have it not. The preservation of this spiritual life and the increase of it through the accession of souls from the kingdom of the world, is the Church's and every individual church's primary work. This germ of spiritual life, planted by the Holy Spirit, is to grow until the world is brought under its power. The church is to live this divine life and to preach this divine word until all shall share the blessing. The smallest church, if it be spiritually alive, thus looks ever forward to the idea of a "glorious whole —a world community to be realized and perfected." All disciples of any name should labor for this great end, and should see to it that no denominational individualism should prevent the advancement of this catholic and glorious idea.

(3) Such being the main idea of the Church, who then are, or are fitted to become, its true members? We answer, those who have, and who give credible evidence that they have, a true faith in Christ. "The distinction should be made between faith in Christ and belief in the orthodox creed

Its true members.

—the last is desirable, the first essential." But the church has a right, and it also has an obligation, to satisfy itself in regard to the faith of the candidate for admission ; to be convinced that the candidate, by doctrine and character, is fitted for admission to the fellowship of the church ; but no Christian church has really the right to exclude a true believer ; and a pastor should have a thorough understanding with his own church, that there should be nothing in the creed, or the articles of the church, which bars its entrance to a genuine believer in Christ. Creeds, as far as they have a practical aside from an historical use, are to assist the church in discerning and guiding the faith of the members. The remedy of doctrinal laxness does not consist in stiffening up the confessions of faith and the denominational creeds, but in having an apostolic confession of faith adopted, plain and well understood, without additions that are obsolete, philosophical, unscriptural, and unessential. Enlightened reason and a liberal charity should govern here, and here the pastor himself has a special power and responsibility. Faith in Christ, reasonably attested, is the only true and scriptural ground of admission to the Christian Church. God, by his apostles, did not require so much of those who were baptized out of heathenism, as he did of the Jewish converts, or as he does of Christians now ; and thus there may be degrees of faith among those received into the Church, as there are degrees of age, education, capacity, opportunity ; in which cases the pastor is virtually called upon to decide. He would not require of a child what he would of a man ; and even among the adult he would not ask of an ignorant person that clearness of view in matters of faith which would be naturally sought for in one who has had every intellectual and moral advantage. He must not hold the door close or open. He must not

raise the standard of admission unreasonably high, but make it a true standard for the particular case, leaning, in his imperfect human judgment, to the side of charity and hope. "The terms of communion should run parallel with the terms of salvation." The church is a school for heaven, and those who come into it are not those who are perfect, or who approximate to perfection, but those who need, and feel they need, training in knowledge and piety, and who are still sinful, ignorant, weak.

(4) As to the duties of church-members, while these might be formally stated, such as growth in knowledge and holiness, prayerfulness, attention to church ordinances and obligations, mutual care and fellowship, just and benevolent living; yet, so far as the pastor's influence upon the duties and life of church-members is concerned, we would sum it up in the development and production of a true character, a new spirit of life. It is the enstamping of a new and higher spirit upon a people. It is a ministry not so much of outward things as of the spirit, the heart, the character; which writes its lasting lines in the most enduring qualities and affections of the nature. To write this epistle more and more deeply in the hearts of his people, and not only his own imperfect love and character, but the abiding love of God, and the perfect character of Christ, this is the great work of the pastor. He is to strive, in the spirit of his Lord, and by his help, to present every one of his flock "holy and unblamable and unreprovable," in the sight of God; and that pastorate cannot truly be called a successful one which does not thus write itself in the hearts of those who wait upon it, bringing into them the living spirit of Christ.

Duties of church-members.

Here is the test of a pastorate, and happy are the

pastors who can abide this test! Can all that are called successful abide this test? A true pastorate may not indeed have been granted the success of adding large numbers to the visible church; it may not have witnessed any remarkable growth in intelligence, influence, or outward prosperity; but on the hearts of the people a genuine work must have been wrought, the infusion of a new spirit, making them true, upright, pure, self-denying, humble, happy, loving, good. How impressive is that passage from the Second of Corinthians! "And (if some among you deny my sufficiency) who then is sufficient for these things? For I seek no profit (like most) by setting up the Word of God to sale, but I speak from a single heart, from the command of God, as in God's presence, and in fellowship with Christ. Will you say that I am again beginning to commend myself? Or think you that I need letters of commendation (like some other man) either to you or from you? Nay, ye are yourselves my letter of commendation, a letter written in my heart, known and read of all men; a letter coming manifestly from Christ, and committed to my charge; written not with ink, but with the spirit of the living God; not upon tables of stone, but upon the fleshly tables of the heart."[1] It is noticeable that the apostle changes somewhat the construction here; first it is the people written upon his own heart, and then it seems to be they who are the persons written upon—a letter from Christ written upon their hearts by the Holy Spirit. At all events, it is a spiritual writing, a writing upon the heart, "not with ink, but with the Spirit of the living God." And these are the characters that are written, "But the fruit of the Spirit is love, joy, peace, long-

[1] Conybeare and Howson's translation.

suffering, gentleness, goodness, faith, meekness, temperance ;" and these are the fair credentials of a Christian pastorate, which cannot be mistaken nor gainsaid. We look, therefore, for a true pastoral work, in the production, by the grace of God, of this new character, comprehended in the New Testament term "charity," that "charity out of a pure heart, and a good conscience, and faith unfeigned," which the apostle Paul, in the first Epistle to Timothy, says is the end of all teaching. This divine "charity," or "love," is the vital principle or soil in which all the other Christian virtues grow, the principle which is "the bond of perfectness." It is not so much an act as a state of the soul, embracing all its acts, faculties, and being, and bringing a soul and a church to share in the Spirit of God and of Christ, for "he that loveth is born of God," "that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

After thus setting forth this general and comprehensive result of a true pastoral care and oversight of the church, it seems hardly necessary to enter into further and more minute particulars. All things indeed should be done that are needed to bring about that grand consummation, to evolve that new character, built upon the sound and divine principles of Christ's life, and inspired by his Spirit—that heavenly citizenship, where all are "kings and priests unto God."

Church discipline.

(5) Every kind of society must have rules and laws for its own ordering and preservation, and to those laws, if they amount to anything, penalties must be attached which are not mere matters of form, but which are intended to be carried into execution. As the church is primarily a moral and spiritual body, it must have moral and spiritual—not

physical or material—penalties attached to the transgression of its laws. The church can do nothing against the body, or the property, or the civil relations of the offenders. This idea belonged to a past age, and to the system of a close union of Church and State. Neither has the church a right even to pretend, as in mediæval times, "to deliver over to Satan body, soul, and spirit," since the church has no power over the future condition of men. The great object of church discipline is the purification of the church and the reformation of the individual offender. A church must first be pure before it can be strong. It must be pure also to enable it to condemn or to absolve as with the voice of God. "A holy church would soon make a holy world."

A person becomes a member of the visible Church of Christ by vows made to Christ himself, and which are personal as between Christ and the soul, and therefore everlasting in their nature. A person becomes a member of a particular church by entering into a special covenant, by virtue of which "he is responsible to the church for his conformity to the laws of Christ, and the church is responsible to him; and this responsibility does not cease until the church by some formal and corporate act has declared the dissolution of the covenant." This charge over church-membership belongs to the discipline of every church. There should be a union and consensus of all the churches, of the whole Church of Christ, however, in this matter of discipline. Has not modern Christianity lost something of its power by losing something of its genuineness and faithfulness in the matter of discipline? In the very difficult matter of the church's moral oversight and discipline, in which the pastor, by his position, is constituted a leader, he is called upon to exercise the greatest wisdom, firmness, and charity. He should

always strenuously insist upon the thorough doing, in spirit and letter, of Christ's own rule in Matt. 18 : 15–18. That is the foundation and charter of the whole system. Church discipline is not by any law of man but by the law of Christ alone. The true subjects of church discipline are those, and only those, who are guilty of such offences as seriously affect their moral and Christian character, and clearly unfit them for church membership. Since the object of church discipline is, first of all, to reform and save the offender, and, secondly, to purify and save the church ; therefore discipline should always be conducted in a spirit of Christian love, and with a merciful intent.

As to the method of church discipline, offences for which discipline should be administered are of two kinds, private and public.

Private offences are those committed against private individuals. The offended person in such cases should proceed strictly according to the rule given in Matthew. He should first go alone to the offender, open the case to him in a Christian spirit, and do all he can to bring about restitution and repentance, instead of making the offence public. This is owed to the offender himself as a professing brother Christian. If this course has not been previously taken in a *boná fide* manner, the church may refuse, except under peculiar circumstances, to entertain the complaint. If Christian satisfaction cannot be obtained, the complainant may take with him two or three other judicious brethren to aid in reclaiming the erring brother. If these efforts are unavailing, a regular complaint is laid before the church, generally in writing, presenting a candid history of the case.

Public offences are those gross, open, deliberate violations of morality that constitute public scandal. In these

cases, private means to reclaim the offender may, perhaps in some instances, be dispensed with, or are impracticable ; yet it is always better to follow the Saviour's rule, because the nature and end of church discipline are reformative. The difference is marked between public and private offences in the old symbol of the Cambridge platform ; but the modern tendency is to the observing of the rule in Matthew's Gospel, even in the public offence. Mr. Upham is of the opinion that, while the pastor should bring public scandal before the church, he should not do so before a private interview with the offender.[1] "The offender should enjoy the privilege of privately disclosing either his defence or his repentance previous to public accusation." Another authority says "private interview seems to me preferable as a general rule in cases of public as well as private scandal, because better adapted to secure the reformation of the offender." This is Christian charity that needs no church rules or regulations to suggest it to sensible and Christian hearts. When explicit evidence is obtained, the church should at length proceed to take formal notice of the offence. A committee of the pastor and others should then be appointed to converse with, and, if possible, reclaim the offender. If all these efforts at reformation are totally unavailing, after thoroughly sifting the case in an impartial manner, the offender having ample time, means, and opportunity afforded him for explanation and defence, the church is compelled (1) to issue an admonition, (2) to suspend communion (these two, in fact, are really the same), (3) the means already mentioned being in vain, to excommunicate the offender. Excommunication is a formal exclusion from the communion and privileges of

[1] "Ratio Disciplinæ," p. 141.

the church ; it puts a person in the position of one who is out of the recognized fellowship of the church. It is a formal separation from the number of the professed followers of Christ of those who are proved to be unworthy disciples. Excommunication should take place only for great sins, "clearly proved, a previous process had, and the case determined by the whole church. Haste is the bane of church rule."

John Robinson, the father of the New England polity, said, "Excommunication should be wholly spiritual, a merely rejecting the scandalous from the communion of the church, in the holy sacraments, and those other spiritual privileges which are peculiar to the faithful." The excommunicated person should be treated with kindness, should have the gospel preached to him, and he may be restored as soon as possible to church fellowship on his repentance and restitution, giving the church satisfactory proof of his reformation. When Church and State were united then excommunication was extended over the whole life, and all its powers, and also over the future life ; and this was a tremendous power wielded by the church as illustrated by the example of Hildebrand and the Emperor Henry IV.; but that has gone by, and the idea of excommunication now refers only to present temporary separation of unworthy members from the church mainly for their own reformation. It is also necessary, as has been said, for the church's own influence and power for good. The church should be able to do more than to hold its own. It should be efficiently aggressive in the work of the Lord, and this cannot be without purity and holiness of character in its membership.

The *quasi* mode of excommunication now in vogue, called "withdrawing fellowship," is a milder method, not yet clearly established, but nevertheless advocated

and practised by many churches. It is now generally admitted that a church may separate a member from its communion "without formal censure, in many cases in which the member signifies by his acts that he has abandoned worship or Christian sympathy"—*i.e.* without a public trial or formal excommunication. In case of a scandalous offence, the ground has been taken that the church may, "to avoid greater scandal, use a wise discretion in selecting the offence on which it shall separate a member from its fellowship and discharge itself from responsibility toward him." In thus dropping a member, however, great care should be taken—a due notice given when practicable, and a full hearing afforded—or the carrying out of the scriptural principle in Matthew's gospel. At least two thirds of the vote should be required. It is a censure, but not an express or formal one. But there is still much open ground for discussion and adjustment in this matter. Differences should certainly be made between moral errors and errors of doctrine. Sometimes the fault is upon the side of the church, which has neglected its duty in regard to watch and discipline; and, generally speaking, church discipline is too long delayed and comes too late. But even the withdrawal of watch and fellowship is a mild kind of excommunication, and therefore should be done carefully. It is the quiet dropping or separating from the church of those members who, though guilty of no gross sin, or essential error, yet do not walk regularly as good members. Minor irregularities, such as continued and persistent disregard of church relations; long neglect to remove church connections to churches in those places where the persons in question have removed; habitual absence from public worship and the communion table; the giving up of a distinctive Christian hope and returning to an avowedly

worldly life, are held to be sufficient reasons for leaving out such useless members from the church membership. Such a nebulous tail or membership of the church might just as well be swept out of existence from the ecclesiastical sky. Or, to change the figure, the under line of the arch which does not tell its moral character and resistance of evil, should not be enlarged or depended upon. We, nevertheless, are of the opinion that the prime fault is often with the church itself ; that if Christians would but exercise kindly Christian fellowship, and do their duty faithfully and fraternally with one another, and especially with the erring, heeding the apostolic injunction, "brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in a spirit of meekness, considering thyself lest thou also be tempted ;" "bear ye one another's burdens, and so fulfil the law of Christ ;" if this were more generally done, matters would rarely come to the pass of the excision of a member.

Vinet remarks (and in this he echoes the commonest fact of human nature) that "the remonstrances or reproofs which are a part of pastoral discipline are much more easily dispensed to the poor and the weak than the rich and great." But this preparatory and milder moral discipline of a church in the way of private admonition and reproof, is chiefly in the pastor's hands, and should be done promptly and wisely ; and he should endeavor, by striving personally for the reformation of the offender, to prevent things from coming before the church for public trial and adjudication. Meddling men, who have more zeal than tact or charity, should be steadily repressed in their endeavors to kindle every little spark of error and misconduct into a flame that may involve the whole church in deadly controversy.

But the effect of the total neglect of church discipline would be the inevitable corruption of the church, as in the ancient church of Corinth ; it would end in weakness and spiritual decline, and often in open and unchecked immorality.

(6) Poimenics. We use the word "poimenics" here in a narrower sense than it is technically employed, since it signifies, in fact, the whole of Pastoral Theology ; but we employ it now as a convenient term to express the pastor's more exclusive relation to the church, his official guidance and authority over the church, as far as it legitimately extends. While there are totally different views of this ecclesiastical relationship taken by hierarchical and unhierarchical churches, an old writer, even of the simpler polity, says the pastor is "to feed the sheep ; guide and keep them ; draw them to him ; discern their diseases ; cure them by appropriate medicine ; give warning ; watch over and defend the flock." In the matter of discipline, of which we have just spoken, in the words of an ancient church rule, "he is to lead and go before the church." The pastor is the appointed overseer of the church in all its affairs, whether temporal or spiritual ; he is the presiding officer of the church's legitimate business and action, the executive agent of its will, the leader in its worship, the dispenser of its solemn ordinances and sacraments, and its guide in all religious duties.

Poimenics, or the pastor's official relations to the church.

As to the pastor's more strictly official authority, of which we have before once or twice spoken, all the actual power, according to the New England idea, lies in the church itself, or with the united brethren of the church ; the pastor, however, is the chief instrument or agent of carrying out the church's will. He is the church's presiding chief officer ; nevertheless he is a minister, not a

monarch. His voice may have greater moral power in a business meeting than that of another member, but his vote and his ecclesiastical action has not a whit more.

It may have been already perceived that the tendency of this book in respect of the institution of the pastoral office, inclines to regard the pastor as the divinely appointed guide of the church, and that he has therefore a power of administration which is both reasonable and scriptural. The pastor is assuredly something more than the chosen moderator of a church assembly; and the ministry itself is something more than an office in a local church. It has a divine foundation. The apostle Paul sent to the Ephesians and called the pastors and elders of the church and said to them, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God." They had also their divinely appointed duties and qualifications. The churches could elect their own officers, but they had no right to elect unfit men, who had none of the qualifications of good ministers of the Church of Christ. The character and even authority of the pastor do not thus depend altogether upon the church, but upon the delegation of the power of choice from God to the church, and are thus ultimately from and in God. Christ appointed and appoints his own ministers. Christ is the supreme fountain of the pastoral office and authority. Of course the minister must be called and examined by the church before he is ordained, and herein he is the church's appointed officer, but in so far as the pastor has the spirit of Christ, the commission of Christ, in him, he has a certain independent scriptural authority, and he is to be received as a representative of the Lord, teaching the divine doctrine, and guiding, with the help of the church, in all its affairs, temporal and spiritual. The

teacher or pastor who comes "in the name of the Lord," chosen and inspired by the Spirit, whose teaching tends to righteousness, who builds up the kingdom of God, whose doctrine and life go to make everywhere a pure and Christlike humanity, he is the true pastor, created, sent by and chiefly accountable to Christ, whatever the secondary duty of the church in relation to his election, probation, and maintenance may be. He only is a true Christian pastor who is a representative of the character, the mercy, and the truth of Christ. This view goes to the root of the question of pastoral authority in the church and rears a high moral and spiritual standard therefor, to which, if it be the right way of viewing this important matter, the church itself is bound to conform.[1]

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[1] The writer derives satisfaction from the recently discovered MS. of "The Teaching of the Twelve Apostles," edited by Philotheus (Bryennios) Metropolitan of Nicomedia. Whatever weight or authenticity there may be in it, and he would not here discuss the question, it strengthens the views of the divine institution of the pastoral office taken in this book. The following are a few citations from the text of this manuscript: "My child thou shalt be mindful night and day of him who declares to thee the Word of God, and thou shalt honor him as the Lord. . . . Whoever, therefore, shall come and teach you all these things mentioned before, receive him; but if the teacher himself changes about and teaches another doctrine so as to destroy (this) do not listen to him; but (if) so as to increase righteousness and knowledge of the Lord, receive him as the Lord. . . . And no prophet that speaks in the spirit shall ye examine or judge; for every sin shall be forgiven, but this sin shall not be forgiven. Not every one who speaketh in the spirit is a prophet, but he who has the character of the Lord. From their character, therefore, shall the prophet and the false prophet be known. . . . Every prophet who teaches the truth is a false prophet if he does not do what he teaches. But no prophet approved and true, who gathers assemblies for a mystery of this world, but does not teach (the people) to do what he himself does, shall be judged among you; for he has his judgment with God. . . . But let every one who cometh in the name of the Lord be received."

SEC. 28. *Christian Nurture.*

The Church has a profound responsibility in regard to its children, and no truth is more familiar than that the hope of the church is in its children and youth. That church has prescience and true love that never for a moment loses sight of the children born in its borders, and above all, the children of believers. It is the duty of the church to see that these children are trained "in the nurture and admonition of the Lord." They are to be regarded as those already pledged to Christ, and who, through the faithfulness of believing parents and of the church, will themselves become true believing disciples. Those children should grow up as naturally into the church and into the kingdom of God as tenderly cared-for plants in a garden. This faith is rooted in nature, Scripture, and grace. The "angel-age" of man's being, as childhood is sometimes called, should not be suffered to lapse and drag its celestial brightness in the world's mire. But even little children have need of regeneration, or we limit the power of the renewing Spirit. The child is to be treated as if he had a soul to save, and is not to be left to grow up in sin until he is sinful enough to need salvation; he is to be brought into communion with the Spirit of Christ and the influences of His house and kingdom; he is to be instructed and nourished in Christ's household; he is to be put into the very arms of Jesus, who said, "Suffer the little children to come unto me, and forbid them not." A careful study, as has been before remarked, of the true force of that remarkable expression *μαθητεύσατε* (Matt. 28 : 19) will greatly enlarge our hope and zeal as pastors; for the pastor, above all, should not neglect these young "disciples," who are the

The children of the church.

seed of the future Church, and of his own particular church. The primitive Church had certainly a more magnanimous and Christ-like view of its relations to little children and to households, than we at this day are accustomed to hold.

Of course, Christian parents are the divinely appointed agents of the Church, to teach their children the things of God, and to rear them for Christ and his service ; they are to impart to their children Christian instruction, "which is of the Lord, deriving a quality and power from him. Being instituted by him, it will of necessity have a method and a character peculiar to itself, or rather to him. It will be the Lord's way of education, having aims appropriate to him, and if realized in its full extent, terminating in results impossible to be reached by any merely human method." [1]

Parents are, in some sense, the parents of their children's souls. There is a connection of moral character, which produces results beautiful or terrible. We do not refer to the education of children in a kind of piety which is artificial and unseasonable to their years, and which is sometimes exemplified in a severely religious state of society like that of the New England Puritans, noble and pure as it was in many more important aspects. Thus we read in the life of a good Connecticut family : "Their tenth and last child was Jonathan, who died at the age of three years and four months, having read the Bible through twice, committed many passages to memory, and conducted family worship !" [2] But considering the almost omnipotent character of parental influence, what an argument has the pastor to urge parents to lead

[1] Dr. Bushnell's "Christian Nature."

[2] "Life of Samuel F. B. Morse."

a clean, unselfish, and righteous life, and to cultivate family piety, whereby the house becomes "the church of childhood, the table and hearth a holy rite, and life an element of saving power." We speak here with earnestness, as of a matter of vital moment, since our impression is, that (with marked exceptions) there is a profound want on the part of believing parents in our churches in instructing their children in Christian truth and duty, leading them by the hand to Christ, teaching them in religious things with the purpose, clearness, care, and heart that they teach them in matters pertaining to this world. Children are neglected religiously. This ought not so to be. It shows a deplorable want of faith. It must act disastrously on the interests of the Church of Christ.

But the church itself, and the pastor as its chief agent, have also their duty to perform toward the children. This duty of the church in the training of its children and youth is commonly treated under the head of catechetics.

Catechetics.

(2) Catechetics (from κατηχέω, to sound; to utter sound; to teach by the voice; oral instruction) is the familiar teaching of the fundamental principles of divine truth drawn from the Word of God. "Religious instruction renews continually the foundation of the Church, and is the most real part of that tradition by which Christianity, not only as a doctrine, but also as a life, perpetuates itself from age to age. Catechizing is useful to those who are its immediate objects; it is useful to the parish; it is useful to the pastor himself, who by the duty of adapting religion to the apprehension of children, is unconsciously carried back to simplicity and the true names of things. On all these accounts it deserves earnest attention, which it also de-

mands by its difficulty, not the same for all pastors, but always great."[1] Vinet gives also his opinion in favor of direct instruction from the Bible, without catechism or manual. He says, "Where ought a child to find his religion? All that he can find himself he must find, but that is little; all the rest is in the Bible. It is the Bible that must teach him. Catechising presupposes the Bible, which it does but digest and systematize. It is by their mutually interlacing one another that the ideas of the Bible live, as do the fibres of a living body; to separate them is to destroy life."[2] The child is to be instructed in Christian truth, he is to be made to know Christ, not in abstract and theological ways merely that are commonly above his comprehension, but to know Christ in his life, who he was in his person, what he said, did, and commanded, and what he loved and would have even children to do and love, thus making him a real Being, a true Friend, and One who still lives to guard, guide, and love the child.

The modern system of Sunday-schools, and their relations to the church, is one of exceeding interest to the pastor, who should firmly hold the theory that the Sunday-school belongs to the essential organization and working system of the church; that it should not maintain an independent existence; that it should be established or adopted by the church as its own instrumentality; that it should be ordered, regulated, and maintained by the church through its pastor. "It is part of his ministry."[3] The Sunday-school should not supersede family instruction, neither should parents delegate the religious teaching of their children entirely to strangers, nor even to the church. "The church in the

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[1] Vinet, "Pas. Theol.," p. 229. [2] Ibid., p. 229. [3] Dr. Tyng.

house" is the primary school, and a beautiful one, of childhood's piety, and, as Dr. Bushnell has said, "family government should itself be a converting ordinance."

In regard to mission schools, Dr. Chalmers favored the local school, what we would call the parish school, *i.e.* instead of having children come from all parts of the town or city to one large school, to have many smaller schools in the immediate districts or parishes, where scholars live.[1] In these mission schools the Church, like a vine, propagates itself, and here is a rich and noble field for the self-sacrificing labor of church-members, and especially of young disciples.

SEC. 29. *Benevolent Activity and Almsgiving.*

The ideal of a Christian church is one where the working capacity of every member, the peculiar talent of every member is developed from a living principle of faith, in unity with the general plan of God in the establishment of the church, or the common work which the church has to do.

The church should be an institution making itself felt in the world in which it is placed—indeed, to grow and to diffuse about itself the blessings of the gospel, is the only *rationale* of its existence. "The religion of fact should reach above the religion of form. The church should be the most fit vehicle for spreading the truth, and we should suit our ecclesiastical institutions to the age and the country where we are, and to the grand purpose of doing the most good at the time."

More is accomplished in the church, as in every other practical institution, by all working with some degree of faithfulness than by a few doing a great deal. A good

[1] Hanna's "Life of Chalmers," v. ii., p. 135.

pastor's rule of ministerial and churchly success was "in setting people to work." Ministers may even sin in working too much themselves and not allowing their people to work. But this idea can only be carried out by a concert of action, and by a carefully organized plan of action, in order to enable every member to use his peculiar gift, whatever it may be, for the service of the whole; so that there may be occupation for the capacity of every one for good, in some more general system of operations. "All working, and always working," was Wesley's motto. Not the most ignorant, obscure, or weak should be permitted to remain altogether unemployed; and evidently the tendency of the Christian spirit of the age is, and will be more and more in the future, to make every nominal member of the Church a living, preaching, working, real member. He is the best pastor who organizes and draws out the greatest working capacity of his church in harmonious action; while at the same time he guards against an unwise and useless waste of energy, economizes power, prevents profitless repetition of labor, and guides effort in the best channels. There is power in the principle of division of labor, that one can do what another cannot, and that each may do what he can do best; and who is to observe, plan, study out, and regulate this problem if not the pastor, who is especially the regulator of the benevolent activity of the church and the supervisor of its charities? "The very fundamental idea of the ministry of the gospel is that they who compose its ranks are the friends of those who may without offence be termed, in this connection, the poor. Ministers of Christ are charged with the duty of delivering a message intended to alleviate the sufferings and sweeten the cup of human life."

Almsgiving, or the giving of money for purely charita-

ble purposes, is peculiarly under the pastor's care. He is the church's almoner. The pastor has a great work to do to raise the benevolent spirit of the church to something like the New Testament standard, being now, notwithstanding the greatly increased benevolence of the church, almost infinitely below the standard and spirit of the gospel. If Christ were truly realized in his human nature, as the church composed of believers in his incarnation and genuine humanity should hold and teach, then men will be taught by and in the church to love one another; then they will love their neighbors and will be philanthropists in the same degree that they are Christians; the more they have the more willing they will be to devote themselves and their property to their neighbors' good. The pastor should earnestly preach the truth that "Christ is all, and in all;" that all one has, as well as all one is, is Christ's; not the tenth of one's property, which was the Hebrew rule, but the whole of it, which is the Christian rule. In other words, no one has an exclusive property right in anything that he possesses; it is a relative possession; the claims of God and of one's fellow-men are always to be considered in relation to his own rights of ownership. If God, indeed, should clearly call for all that a man has, he should be ready to surrender it. He may not be called upon to give more than a tenth part of his income for strictly charitable purposes, nor even that, under some circumstances; but he should ever gladly act upon the New Testament principle, to give "as God hath prospered him." There should be the spirit of self-sacrifice in this, as in all things that pertain to the Christian life. This is a great and vital subject, deeply affecting the interests of humanity, and of the church; and the pastor should so preach, and as far as

Almsgiving.

he can, practise, upon the Christian law of giving, that his people shall be brought to approximate to the true standard. This will be for their own highest good and happiness. He is also to encourage good men to gain money with a positive Christian aim, in order to do good, to furnish the means of carrying on Christian works of greater than ordinary dimensions, requiring greater resources. He is to systematize the church's benevolence, to regulate the whole matter upon some comprehensive working plan in which room is still left for spontaneous charity, so that giving shall be made a part of religion, of praise. Christ's compassion extended not only to the spiritual but to the temporal wants of men. He fed the perishing multitudes. "He fed their bodies in order that he might bless their souls." We are not called upon to give indiscriminately to the poor, but with wisdom, intelligence, and true charity. "He that would not work neither should he eat" is a principle that ought not to be lost sight of in schemes of practical benevolence, and a charity that destroys the principle of self-activity, and of personal energy and responsibility, on the part of the poor, is perhaps as bad as a charity that systematizes it into a science which kills all spontaneity of heart and act. Each church should have its own system of missions, mission schools, houses for the poor, for the aged, for the infirm, as well as its system of aiding more general objects; for there is more real enthusiasm in what is our own than in what is of general interest, even if genuinely Christian. The Episcopal Church has rightly divined one source of power and benevolent energy to lie in the concentration of interest upon definite objects, those that are well recognized as denoting the vineyard which is to be faithfully cultivated by a particular church.

There has been, doubtless, in the past, with much that is genuine, something of unreasoning and unintelligent benevolence in our churches, a kind of superstitious giving without the giving of the man himself with it, as if mere giving in itself benefited the soul; so that Edward Irving truly said that "money is the universal corruption, when we use it for discharging obligations contracted by spiritual or moral services."

Notwithstanding the increased attention to this matter in the church, there has been little written which has improved upon the stimulating precepts (wonderful for the time) of Jeremy Taylor on the subject of almsgiving, and we would close this topic by quoting some sentences from his "Holy Living and Dying," a book that should be in the hands of every Christian equally with Thomas à Kempis's "Imitation of Christ."

"Love is as communicative as fire, as busy and as active, and it hath four twin daughters extremely like each other. Their names are Mercy; Beneficence, or Well-doing; Liberality; and Alms, which by a special privilege hath obtained to be called after the mother's name and is commonly called Charity. The first or eldest is seated in the affection; and it is that which all the others must attend. For mercy without alms is acceptable when the person is disabled to express outwardly what he heartily desires. But alms without mercy are like prayers without devotion, or religion without humility. Beneficence, or well-doing, is a promptness and nobleness of mind, making us to do offices of courtesy and humanity to all sorts of persons in their need, and out of their need. Liberality is a disposition of mind opposite to covetousness, and consists in the despite and neglect of money upon just occasions, and relates to our friends, kindred, servants, and other rela-

tives. But alms is a relieving the poor and needy. The first and last only are duties of Christianity.

"He that gives alms must do it in mercy; that is, out of a true sense of the calamity of his brother, first feeling it in himself in some proportion, and then endeavoring to ease himself and the other of their common calamity. Against this rule they offend who give alms out of custom; or to upbraid the poverty of the other; or to make him mercenary and obliged; or with any unhandsome circumstance. He that gives alms must do it with a single eye and heart; that is, without designs to get the praise of men; and, if he secures that, he may either give them publicly or privately; for Christ intended only to provide against pride and hypocrisy when he bade alms to be given in secret; it being otherwise one of his commandments, 'that our light should shine before men.' This is more excellent; that is more safe. To this also appertains that he who hath done a good turn should so forget it as not to speak of it; but he that boasts it, or upbraids it, hath paid himself, and lost the nobleness of the charity.

"Give alms with a cheerful heart and countenance, 'not grudgingly or of necessity, for God loveth a cheerful giver;' and therefore quickly, when the power is in thy hand, and the need is on thy neighbor, and thy neighbor at the door. He gives twice that relieves speedily.

"Give no alms to vicious persons, if such alms will support their sin; as if they will continue in idleness; 'if they will not work, neither let them eat;' or if they will spend it in drunkenness or wantonness; such persons when they are reduced to very great want, must be relieved in such proportions as may not relieve their dying lust, but may refresh their faint or dying bodies.

"Give looking for nothing again; that is, without consideration of future advantages; give to children, to old men, to the unthankful, to the dying, and to those you shall never see again; for else your alms or courtesy is not charity, but traffic and merchandise; and be sure that you omit not to relieve the needs of your enemy and the injurious; for so, possibly, you may win him to yourself; but you intend to win him to God.

"Trust not your alms to intermedial, uncertain, and under-dispensers; by which rule is not only intended the securing your alms in the right channel, but the humility of your person, and that which the apostle calls 'the labor of love.' And if you converse in hospitals and almshouses, and minister with your own hand, what your heart hath first decreed, you will find your heart endeared and made familiar with the needs and with the persons of the poor, those excellent images of Christ.

"The precepts of alms or charity bind not indefinitely to all the instances and kinds of charity; for he that delights to feed the poor, and spends all his portion that way, is not bound to enter into prisons and redeem captives; but we are obliged, by the presence of circumstances, and the special disposition of Providence, and the pitiableness of an object, to this or that particular object of charity. He that is in thy sight or in thy neighborhood is fallen into the lot of thy charity.

"If thou hast no money, yet thou must have mercy; and art bound to pity the poor, and pray for them, and throw thy holy desires and devotions in the treasure of the church; and if thou dost what thou art able, be it little or great, corporal or spiritual, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but love to the brethren, or a desire to help all or any of Christ's poor, it shall be accepted according to

that a man hath, not according to that he hath not. For love is all this and all the other commandments; and it will express itself where it can; and where it cannot, yet it is love still; and it is also sorrow, that it cannot."

We would end by saying that the almsgiving and benevolence of the Christian Church, while it should not lose its fire of spontaneity, that sweet love that Jeremy Taylor speaks of, should be organized and intelligent—we might even say, scientific—else there is waste, and this sometimes difficult and always most responsible work depends especially on the patient, thoughtful, and unremitting care of the pastor.

SEC. 30. *Missions.*

The subject of Church Missions naturally divides itself in two—viz., Home Evangelization and Foreign Missions.

Home Evangelization.

Home evangelization. We believe in being more distinctively Americans than we have ever been before. As much as the Old World attracts educated men as scholars, and as entrancing as is the past to the thoughtful mind, we have and should realize that we have a magnificent country lying before us to develop—the best hope of humanity—and let us, while we are Christian pastors, be also American patriots, proud of our birthright and awake to our opportunity. The subject of home missions in our country has grown to be of enormous magnitude since the whole land is laid open by a vast series of continental railroads. The North-west, as well as the South-west, is opening, and the Rocky Mountains and the Sierra Nevada no longer limit operations like Chinese walls. The mountains of Salt Lake City, the Switzerland of America, are scaled, and the Mormon is assailed in his stronghold; in the newer

States and Territories Christianity forms the foundation-stone of the edifice that is to be built upon it, and to no grander work can young men lay their hands than this, for here they mould empire. There is also a great missionary work still nearer home. It is a very critical and difficult yet truly splendid achievement to induce church-members to enter upon personal work for the cause of religion and humanity, to labor to elevate the condition even of those lying at their door, of the destitute, ignorant, unevangelized classes in their own towns and cities. The reasons that may be urged for home evangelization, or, as it is commonly called with a wider meaning given to the phrase, "home missions," are mainly three: 1. The principle of self-preservation, the good of ourselves, our children, and our country. 2. The greater assurance of success and of good done. The results of home missions are more appreciable than those of foreign missions. 3. A powerful indirect method of promoting the entire missionary work of the world's conversion. America Christianized—the world. But to bring the matter nearer home, the degraded condition of the lapsed masses in our towns and cities, and also the numberless victims of intemperance, licentiousness, and other destructive vices demand the putting forth of the utmost benevolent energy of our churches. "One third at least of the grown-up inhabitants of our large cities in America are not only not members of Christian churches, but in most cases belong to no religious form of society. Their children are in innumerable instances educated in crime. Thousands on thousands are huddled together in filthy tenement-houses, with an insatiate craving for intoxicating stimulants, and hourly consumed by vice and crime —the plague-spots of the land." The study of that wonderful work, the growth of the "Inner Mission," in

Germany from the centres of Weimar, where John Falk established his *Lutherhof*, and of Hamburg, where John Wichern founded his *Rauhes Haus*, would show what Christian zeal combined with German thoroughness in work could accomplish. Johann Heinrich Wichern, who died in 1881, was one of the best types of the working Christian, taking counsel of no one but his own heart, that this age has seen, and the wonderful network of benevolent institutions, reformatories, orphanages, poor-houses, work-houses, hospitals, lodging-houses, city missions, prison schools, teachers among emigrants and soldiers, culminating in the "Central Committe for Inner or Home Missions" in the German Empire—is proof of what one heart fired by Christian enthusiasm can accomplish. Though the pupil of Schleiermacher and of Neander, he was more than all the simple disciple of Christ, and drew his principle and his rallying cry of "brotherhood" from the Master. He despaired of none. He put unlimited confidence in the simple principle of Love. He admitted young criminals into the bosom of his own family. He trusted them unconditionally. He treated them in all things as "brethren," and with but a few exceptions his confidence was not misplaced, and the boundless Christian love that was the root of what he did, showed its divine power in renewing the worst men, where reason and law would have proved useless.

The consecration needed for this home missionary work is to be set forth by the Christian pastor, and the actual wants of the neighborhood in which a church is placed are to be exhibited with truth and vivid particularity. These claims of the poor, but especially of the morally lapsed and vicious classes, should be laid on the conscience of church-members, and the law of love to our neighbor should be pressed home. "Whoso hath this world's

good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The responsibility should be rolled upon Christians. The great encouragements of such a work, the motives prudential and religious, motives as palpable as those for draining a poisonous marsh and turning it into good farming soil, should be presented; but, above all, the pastor himself, with such devoted church-members as he can influence to join him, should enter courageously into this work, as Dr. Chalmers did, with his few helpers, when he undertook the care, temporal and spiritual, of ten thousand poor of the city of Glasgow. The main principle of Dr. Chalmers was, that a Christian church is responsible for the physical, social, and moral, as well as spiritual condition, of all who are within its parish limits not otherwise cared for. It should provide for the temporal necessities of its poor, not leaving them to the cold charities of the civil authority, and should see that they are properly fed, clothed, and educated. He thought that the debased condition of the poor of large Christian cities was mainly owing to the apathy and unfaithfulness of the churches in doing their duty to the people and communities among whom they were placed.[1] One of the chief duties of the church is to teach the people morality. The ethical teaching of the church has been theoretic rather than practical. The image of Jesus Christ, of a good man, has not shone clear as the sun, in it. There is an awakening sense of the truth that here is a vast field for the church's activity which has been heretofore too exclusively intellectual, theological, and theoretic. Men are beginning to apprehend that Christianity means good-

[1] Hanna's "Life of Chalmers," v. i., chaps. 6, 10, 11.

ness : "*Mais, maintenant l'homme le moins croyant croit que le Christianisme est la religion de la bonté.*" [1] The law of goodness, of righteousness, is to be fearlessly laid side by side with men's acts, and the various deviations therefrom are to be pointed out as with the pen of a diamond. The preacher of Christ must set his face squarely against dishonesty, intemperance, and every wrong thing. Not only those heinous vices which all reprobate, but that low immorality which creeps like a malaria through a community, the mean and selfish motive, the business trickery, the worship of wealth, the slanderous spirit, the love of luxury and gross pleasure, the ambitious greed, man's injustice and inhumanity to man, lie in the province of the church to dispel with vigor from its own borders, and to assail where they exist. Men must be taught the plain principles of morality and honor in their every-day application to life and conduct. Men must be told from the pulpit, perhaps sternly

> —" be Kent unmannerly
> When Lear is mad—"

what is right and what is wrong. If the Church be behindhand in its ethical teaching, where will the world be ? The preacher is only to be careful to infuse into the rules and principles of natural morality the infinitely higher principle of Christian love that lifts morality into a heavenly light, that strikes the beam of self-sacrifice through it and makes it divine, like the light which surrounds the throne of God, who is Love.

2. Foreign missions. A new life should be breathed into the Christian truth of foreign missions ; for it is either of no importance or of infinite importance. The coming of the kingdom of God, the blessed reign of love,

[1] Vinet.

and righteousness, and peace in the whole world is either a golden delusion of enthusiasm, or it is a golden truth, a germ of glorious power, which was in some sense realized in the planting of the Church, generating an impulse which carried the faith of Jesus, the Christ, through the then civilized world to the Indus and the mountains of Abyssinia and farthest Germany, and which since that time has lost somewhat of its first fire, and needs a new baptism of the spirit of love. To the church has been committed the evangelizing of the whole world.

Foreign missions.

(1) No religion but Christianity has been a successful missionary religion, or, we might say, has had the missionary spirit. It is true that Max Müller makes Buddhism and Mohammedanism, with Christianity, to be the three missionary religions, denying the same element to Judaism, Brahminism, and Zoroastrianism. Buddhism and Mohammedanism, it cannot be denied, at the outset, and at periods during their history, have shown bursts of zeal for conquest, especially the last of these religions, which, however, does not pretend to invite men to become Moslems but compels them. Its true force has been in its iron unity of will and plan, its simple doctrine combined with its seductive appeal to the sensual nature. It bowed all before it with its concentrated zeal, like a cyclone. But whatever is violent cannot last ; and it cannot be claimed that in modern times Islamism, though it has its ebullitions of fierce fervor, like that which has recently passed over India and the islands of the Malayan Archipelago, and Egypt, and other portions of Northern Africa, is a permanently or an essentially missionary faith. While it had unity of spirit and effort infused into it by

Christianity the only missionary religion.

its founder it made conquests ; but the political power of Islamism is paralyzed, and its missionary spirit ceases with the decline of its military and political power ; and certainly a most interesting field and fresh subject of missionary enterprise opens itself in the probable not distant disruption of the Turkish Empire and fall of the Mohammedan power in Europe. We do not entirely share the apprehensions of some good men in regard to the future prospects of Christian missions among the Mohammedans under this new probable phase of events. The fatalistic Turk yields to the stronger book. He acknowledges the argument of force if not of love ; nor can Greek intolerance offer a permanent bar to the introduction of a true Christianity among peoples freed from the unspeakable Turkish yoke ; the book, the railroad, the telegraph, the newspaper will do missionary work in those nations whose political prison-doors have been once opened. As regards Buddhism, with a more quiet and mystic fervor it partakes at the present day of the stagnant character of Oriental religions, existing as they now do upon tradition, and having a certain life because they are subtly affiliated to the tendencies and desires of a corrupt human nature. The only religion which steadily and from principle, in all ages and under all circumstances, and as an intrinsic necessity of its existence, seeks to convert men to its faith and to overcome the world, is the religion of love.

Fundamental principles of Christian missions.

(2) The fundamental principle and authority of Christian missions are found (*a*) in the command of the Lord to his disciples, Mark 16 : 15 : "And he said unto them, Go ye into all the world and preach the gospel to every creature." Matt. 28 : 19 : "Go ye therefore and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

The word "mission," from *missio*, and *mittere* to send, speaks its historic origin.

(*b*) In the fact that the gospel is a universal religion—a light that lighteth every man that cometh into the world. It alone practically recognizes "the solidarity of mankind." It is adapted to the human mind under whatever conditions of being, and satisfies its needs under all its phases, since its germinant principle is a divine humanity—God allying himself to every man in the Incarnation.

(*c*) In the truth that in the gospel are contained the only restorative moral powers. Other methods, as education, the arts of civilization, science, industry, and philosophy are external even if intellectual forces, and do not reach the causative sources of character, the spiritual nature where God meets the soul with restoring and life-giving power.

(*d*) It is the religion of love, and therefore fitted to subdue all to itself. In the figure of the New Testament it is a leaven which leaveneth the whole lump. As a message of love to humanity it tends irresistibly to propagate itself, and to draw into itself all things, for love seeks to comprehend and assimilate all to its own nature. This is its intrinsic quality, without which it could not be the gospel, or the divine message of good-will to the world. "The spirit of missions is the divine energy of the gospel." It is the energy of love. In one sense missions are the offspring of the church; in another sense they are the Church of Christ in action, doing its own work, carrying out the Word and Spirit of its Founder, living, breathing, acting, laboring, and sub-

duing all before it while there remains anything to subdue in order that its Lord may rule in all. The Christian Church, therefore, cannot be and have life unless it be a growth. It must be outgiving to hold the gift of love. With the early Church this was perhaps not so much a preceptive obligation as a Christian instinct. The world lay in wickedness—its predestined and intuitive field was the world. The world being evil, would not come to the light lest its deeds should be reproved, and the light must be borne to it. The cross casts a world-wide light to the individual, then to the family, then to the nation, and then to the world; and so the circle enlarges because the selfish spirit is gradually expelled from it. The spirit and example of the Saviour, who by his impulse of divine love came into the world "to seek and to save them that were lost"—without an exception—were as naturally followed in this respect by his disciples, whether apostles, presbyters or laymen, as the soldiers of a great captain like Cortez, or Pizarro, seeking to conquer a new country, use their subordinate intelligence and energy to carry out their leader's intent. Following him in sight or out of sight, they cast themselves as a compact body into the ocean of enemies. Missions are not a side-issue, an independent work of the church, but in some form or another they are its main work, for which it was commissioned in the world. De Pressensé says that Christian missions are an answer to humanity's cry to be restored to God.

Modern missions.

(3) While the missionary spirit of the Apostolic Church was never absolutely extinguished, but through the earlier periods showed much activity, as instanced in the rapid Christianizing of many portions of the vast Roman Empire, as of Gaul and Spain, in the Nestorian missions of the fourth

century to Central and Eastern Asia, and in the Irish missions and those of the northern German and Gothic nations of the fifth century, and even in the groping missionary enterprises of the so-called "dark ages"—mostly those of individual minds—such as Columba, Ulphilas, Boniface, and Anskar; and later of Raimund Lull and St. Francis of Assisi, still showing the presence and power of the impelling motive of Christian love. Yet what are distinctively called, modern missions, sprang up (if we take a comprehensive view) in the bosom of the Roman Catholic Church. The missions of the Romish Church preceded those of the Protestant Church and in some sense set them the example. To quote from an impartial writer on this subject: "The great maritime discoveries of the fifteenth century proved the means of reviving the missionary spirit of the Church of Rome; and the Church in its turn reacted upon the spirit of discovery. As new regions were added to the world, the necessity was felt of carrying thither the tidings of the true religion. And the zeal for proselytism thus awakened, became an additional motive-force, urging men on to still further efforts. The Reformation which shortly followed could not be other than an exceedingly strong stimulus to Roman Catholic enterprise of this kind. To make up for the territory lost to the Catholic faith, there was reason to hope that fresh territory might be won. No more efficient soldiers than the Jesuits have ever been enlisted for a campaign of this kind. As to the number of their converts, it is as impossible to form a correct notion as it is to pronounce upon the lists of the slaughtered in ancient battles. We hear of the existence of 400,000 native Christians in Japan in the year 1596; of 20,000 Chinese baptized in the single year 1664; of 300,000 Chinese Christians living in 1723; and, on better

authority, of 100,000 Indians living under the control of the Jesuits in South America in 1767; with much more to the same effect. Doubtless in all this there is exaggeration; yet it has never been disputed that the Jesuit missions have exhibited, in a higher degree than any others, temporary success."[1]

It was not till the beginning of the eighteenth century that Protestant missions assumed anything like a systematic line of effort. About this time the Society for the Propagation of Missions was established in England, and the first Danish missionaries were sent to India. The Danish and German missionaries have labored with apostolic zeal for nearly a hundred years for the conversion of India. Since then the number of great mission organizations in England have increased, not only in the Established Episcopal, but in the Baptist, Presbyterian, Wesleyan, and other churches; and it is said that, taking all sorts of Christian missions together, those of the Greek Church as well as of the Catholic and Protestant churches, there are not less than a hundred thousand accredited human beings engaged in some capacity or other in the peculiar work of preaching to the heathen, and that many millions of money are annually expended on behalf of that cause. In regard to what might be called these material forces of modern missions, Dr. Angus, at one of the meetings of the Evangelical Alliance, deliberately stated that "with 50,000 missionaries at work for ten years, and with £15,000,000 a year for ten years to support them, it is demonstrable that the gospel might be preached, and preached repeatedly, to every man, woman, and child on the earth." This would be but one per cent of the members of evangelical churches in

[1] Westminster Review, Jan., 1874.

Christendom, and but some $15 a year from each member of evangelical churches in Europe and America. This is a bold statement, and does not—as such statistical statements never do—convey any meaning. We do not regard such reasoning with common respect. But in one sense it is saying that the world now is coming into a shape in which it can be better handled for missionary purposes. As far as human means go, given the men and given the money, and given the intelligent zeal, and with the exception of the heart of the Continent of Africa, and, perhaps, of the central plateau of Asia, the whole world is accessible to the gospel. But that is a small part of the matter. It does not express the vast and almost infinitely extending continents of moral darkness still remaining. Yet with God all things are possible, mountains are as level plains, and the command is to go forward. The energy of an apostolic faith is required. The history of the little New Hermannsburg Mission on the east coast of Africa is an example of what but one local church can do in this matter. It sprang from the Hermannsburg Church in Hanover, Germany, under the pastorate of Louis Harms. This single, obscure, peasant church, through its pastor's sagacious and undaunted faith, established a theological school for the instruction of missionaries, built a ship at Hamburg to carry them to Africa, supplied the means and the men for eight vigorous colonies in that distant and savage field, and is at this time carrying on a successful and wide-extended African mission, reaching from the Zulus on the coast to the Bechuanas in the centre, and from the Orange River to Laka Nyami ; and, quite recently, they have from Africa sent a mission to India.

The real beginning of missions in our own country dates with the historic beginnings of the nation. Pal-

frey, speaking of the Pilgrim Fathers, says: "With a patriotic yearning they desire to extend the dominion of the native country, which refuses to give them a peaceable home on its broad lands. And through the hardships of a long voyage and an unknown continent, they propose to be missionaries to the heathen." He also says, speaking of the appropriations of the Legislature as early as 1644–46: "The General Court of Massachusetts was thus the first missionary society in the history of Protestant Christendom." The American Board of Foreign Missions was formed in 1810, so that it is now only about seventy-five years old; but the history of our American foreign missions is much too familiar a story for us to repeat.

Methods of foreign missions.

(4) As the world was historically prepared for the coming of Christ, in like manner it is historically prepared for the extension of his kingdom in the world. External events anticipate and aid spiritual events since we must believe that the world of fact is ruled on the principles of the most sure and rapid advance of the moral realm. The arts of Christian civilization have in some cases apparently preceded in a marked manner the introduction and propagation of the gospel; and if they were indeed truly Christian, if they were permeated with the Christian spirit, we do not see why they would and should not be in some sense the precursors of Christianity to prepare its way in heathen lands. Thus Dr. Livingstone thought that agriculture, commerce, and the industrial arts should open the way for the gospel in Africa. Why not? They may be in the providence of God great helps and have sometimes proved to be so; but how often, on the contrary, have they proved the reverse. The Ashantee and other African wars opened the road to the gold-digger, and in

the end to the missionary ; but Christian missions will be thrown back half a century by the gigantic obstacles reared in the native mind by the gold-diggers and the war. Stanley's rifles on the Congo river were harsh heralds of the gospel. Industry, agriculture, and Christianity may go along very well together, and may and should be of mutual assistance to each other ; but commerce and the arts of civilization without Christianity to leaven them with a new spirit, to use them for its pure moral ends, to restrict and prevent the injurious influences of those selfish and destructive elements that are inherent in them—these would not convert the world. You might as well say, leave it to the crude processes of nature to make a cultured Christian man. In the same way the methods of science, and especially of the science of political economy, useful as they are, would not bring men, morally, nearer God. John Stuart Mill, the apostle of political science in these days (and, in his case, of pure science without God in it), devoted his life disinterestedly to the social improvement of his race. He had a sincere desire to further human welfare. But what was this human welfare at which he aimed, that was to be attained by scientific methods ? In the words of one of his disciples, " The ends of (Mr. Mill's) political society are life, health, liberty and immunity from pain, and not the salvation of souls." Even by the confessions of some able scientists these theories for the regeneration of the race are on a lower plane—they have regard chiefly to the material amelioration of man, and they deliberately exclude from their efforts the ideal, or that which ends in the spiritual and supernatural, which has relations to God, the unknowable, and is not even an object of science. We cannot get hope for the world's spiritual regeneration from Mr. Mill's school, or from the let-alone

theory which would place the "simple arts of civilization" before Christianity in the work of raising the condition of the heathen mind; not considering that all the useful and improving arts of modern civilization are, in a great degree, themselves the fruits of Christianity. The home, the school, the enlightened system of trade, the humane laws, the freedom, the elevation of woman — where did these come from? If it were not for Christianity, where would be a true civilization? There may be false civilizations and false arts. One surely would not advocate the introduction of the sensual though refined civilization of the Greeks, or the essentially ferocious civilization of the Romans, as methods of religious renovation. It is a Christian civilization such writers are really talking of. So the mere exchange of coffee, and spices, and palm oil for money and calicoes and spirituous liquors—the trade spirit—has nothing morally improving in it. It has no moral element, but often, it might be said, a most immoral element. It would fill the house of God, as of old, with merchandise While the useful arts and economies and material conveniences that commerce and a Christian civilization may bring in their train are collateral and congenial forces with the gospel, they can no more do the gospel's work than the plate, and knife, and spoon can do the life-giving work of the food they hold.

Let us look at the essential and primary agencies of the missionary work—simple but sublime in their divine adaptation to nourish and promote the spiritual life of men.

The mere use of these agencies in another part of the earth does not change their nature. These are the same here that they are in Africa. The Word and the Spirit are the renovating powers of all minds. What was in

the beginning the way of evangelizing men born in heathenism, born in ignorance, born in sin, is the way now. The gospel that was begun to be preached in Galilee is to be preached in Zululand and Turkistan. The primitive method of evangelization (to give it comprehensively) is contained in these words, Acts 5 : 42 : "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

To teach and preach Jesus Christ is, we find, the central agency of Christian missions in all nations and ages. The preaching by believing men, the speaking and talking by men to men, in God's name, concerning Christ and his kingdom, and in dependence on his Spirit, was the apostolic method; and the missionary who to-day stands in the streets of Smyrna or Bombay, of Canton or Amoy, and talks familiarly and kindly to all who will listen, or who enters a native house and speaks to the family of the things of Christ, comes the nearest to the method of the apostles and of the seventy and of those who went everywhere preaching the Word, of any at the present time.[1] Such a preacher trusts to the power of Christian truth in its adaptation to the wants of the human soul. This humble but divine agency was that which Christianized Madagascar, in which island—the field of the faithful efforts of a few teachers sent out by an English missionary society—a beautiful and pure type of Christianity, regarding it in its elementary form, sprang up.

There are two methods of missionary operation which in these modern times present themselves—the Roman Catholic and the Protestant. The Roman Catholic method is to overwhelm a heathen nation with a nominal Christianity, to Christianize the nation as a nation, and

[1] See "Life of Rev. Wm. C. Burns."

then to train and educate its individual members; it would divide the whole world into districts, conquering and baptizing by the wholesale. The Protestant method is the conversion of individual men, and thus in course of time Christianizing the nation and the world. There can be no doubt that the latter is the more scriptural and sure way. The first inures more to the glory of the Church, the second to the glory of God. Yet we are not disposed to deny that it might be an advantage which the apostle of the Gentiles himself would not have despised, to have a whole heathen nation, from political pressure or any other reason, become at once nominally Christian, or take Christianity for its religion. Obstacles might be removed in the way to its real conversion. But the awakening of individual minds by the living forces of the gospel through contact with the living preacher—the personal choice to serve God's Son—this is the way the Apostle Paul went to work in the great pagan nationalities bordering the Mediterranean. While he assaulted Paganism in its centres in the large cities, he attacked it above all in the centre and the citadel of hearts—as those "of the household of Cesar" to whom he preached at Rome. Each soul became a germ of life, quickly spreading, for nothing is so diffusive, or defies bounds, whether social or political, as spiritual life. Shortly we see that the Roman Empire was too narrow for the new life. The Apostolic Church was thus essentially light-diffusing, and every member of it was an evangelist — a light set on a hill, the salt of the earth. He was a piece of the gospel. The questions which have been so warmly discussed as to the utility of schools, and also of translations and publications in native tongues among the heathen, and, in fine, of all the educational arts and appliances of an advanced Chris-

tian civilization, have to our mind been made too much of, both for and against. These things are consequent upon and essential to the preaching of Christ, who is the Light of the world. The schools especially prepare heathen children the better to understand the Bible. They really impart the gospel to children. They also raise up and fit native teachers to go among their own people and speak to them of Christ. The books, too, preach Christ to a literary people, like the Hindus, the Chinese, and the Ottomans ; for preaching, we know, is not always a formal address. The social and domestic life of the missionary family also show the fruits of Christian truth in Christian living. They are not of original importance, but they have a bearing position on the efficacy of the great agency which is the preaching of Christ ; and on the great result which is the conversion of the heathen. A Christian civilization is the truest evidence of the actual advance of the gospel in heathen lands. It both marks and fixes that advance. It does not let it slip back into antique barbarism, but holds on and preserves those precious influences which are thus handed down to the next generation ; it perpetuates and propagates the original fruits of Christian missions to future ages. In regard to educating the heathen, Dr. Hamlin takes strong ground in his work entitled " Among the Turks" (Chap. XVIII.). He says that three systems have been advocated with reference to education in unevangelized lands. The first is the vernacular, where no foreign languages are taught ; and teachers and native pastors require nothing but their own language. The second is that of no education at all. The gospel should be preached, and education should be left to take care of itself. The Baptist mission at Burrisal, India, has been an advocate and example of this second system. The

third is to give the soundest Christian and also English education possible to heathen youth of both sexes. He advocates this third method, regarding the first two as wrong, and as having proved total failures both in Turkey and in India. Education should go hand in hand with the preaching of the gospel. Dr. Hamlin opposes President Seelye's view that only the converted should be educated, and advocates the free co-education of heathens and Christians ; and, to our view, the reasons he adduces are reasonable and weighty ; and when he argues especially that the Apostle Paul would have established Christian schools and colleges, and a Christian literature if he could have done so, he quotes in favor of his theory the names of men of experience and ability, such as Dr. Wilson, and many of the most excellent American missionaries. "There must," he says, "be at least some education in the languages. The nature of the human mind demands it. Every system of education without it has been barren of good results. And the native pastor especially must have resources beyond the poverty of his own language, or he will never maintain himself as an acceptable teacher of truth. If there are exceptions to this, they were so rare as to prove the rule." The same argument might be adduced, it seems to us, with about equal strength in favor of the physical sciences.

Besides simply educating the heathen, the missionary is called upon to plant the seeds of a genuine Christian society and civilization. He is necessarily to free and to humanize. The great business of the Catholic missionaries at Zanzibar and on the north-east coast of Africa at present, it is said, is to buy up children from a state of slavery and to educate them as Christians. This should *à fortiori* be the duty and privilege of all Christian missions among barbarous or semi-barbarous nations, especially where slavery

exists. The missionary is to instruct in the arts of a higher civilization. He is forced to a great variety of secular employments—to distribute alms, to take care of the poor and sick about him ; to make himself acquainted with the laws and customs of the country in order to protect himself and his converts ; to understand the value of money and its exchange ; to know something of the laws of trade ; to teach the use of mechanical tools and promote and guide industry ; to instruct ignorant heathen how to till the land, to build houses, to cook their food, to clothe themselves, to conduct themselves in domestic life, to treat their women and children ; in this way Williams of Erromanga, and the American missionary of the Sandwich and Fiji islands (and, we would add, Bishop Patteson in the Milanesian Islands), developed out of an entirely savage and beastly heathenism, a true Christian state of living—a Christian society however simple its character.[1]

Dr. Anderson remarks : "Comparing the present period of the Church with the apostolical, we come to two very different results respecting our own age. One is that the facilities enjoyed by us for propagating the gospel throughout the world are vastly greater than those enjoyed by the apostles ; and the other is, that it is far more difficult now than it was then to impart a purely spiritual character to missions among the heathen." He goes on to say that we naturally think the end of missions is to produce among the heathen a highly improved state of society, such as we ourselves enjoy ; but he maintains that the great end of missions is that it is a religious and spiritual work, to bring the heathen to a saving knowledge of the true God.

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[1] See "Hamlin among the Turks," ch. 13.

While, then, the true method of foreign missions is not to aim primarily at the conversion of the nation, but of the individual man, yet in order to carry on this evangelistic work in the apostolic way, native ministers must be raised up and native churches planted which shall be themselves missionary churches. We quote here a few paragraphs from Rev. C. H. Wheeler's excellent book called "Ten Years on the Euphrates." The author, himself a successful missionary, says: "The one essential thing to be accomplished by missions is *to plant and develop the Christian Church* and to set its members to work for Christ." "The aim of missions is to evangelize, not convert, the world; not at all events to finish it, but to begin it under such conditions as by the divine blessing will insure its ultimate success. Men from England and America never can do the work to convert the heathen world. The single ultimate aim of missionary efforts is the establishment of independent, self-sustaining, self-propagating Christian churches. Then the work is to be regarded as done. Thus the apostles raised up a native ministry in every city, Acts 14 : 23." This is a great and encouraging idea; it lifts the burden of the overwhelming and almost incredible design of converting the world by missionary agencies sent from Christian lands, and points out a way, that, deprived of vague expectation, seems practical and scriptural. It is planting in the native soil a living plant that will propagate itself and rapidly spread. "The churches of the Harpoot Mission were founded in this way; each church was left to choose and call its own pastor or elder. Thus a confident, dignified native ministry was established, and not a mercenary inferior class." Mr. Wheeler goes on to say that schools should also be introduced as a fruit of the preaching of the gospel, but not as an

independent agency for converting the heathen, especially among a people so intellectually self-conceited as the Arab race with their "unrivalled language;" but that the voice of the living preacher, reading the Bible, singing, and the hymn-book—in a word, the Bible talked over, read over, and sung over—here was the great instrumentality. He scouts the idea that missionaries should treat the heathen as paupers, and give the gospel to them without effort or charge on their part, involving some self-sacrifice; otherwise it were only increasing the unchanged and unappeased Oriental greed for the loaves and fishes. The heathen should be taught the duty and privilege of giving to the support of the gospel, and to all benevolent works.

(5) But let us ask (and this question would involve personal responsibility), What are the main qualifications of the missionary?

Qualifications for the missionary work.

"The missionary work," Mr. Wheeler says, "is first-class work, requiring choice men." The impression which has prevailed that good, dull men should go as missionaries to the heathen is a false one. No work demands more intellectual and moral energy. What extraordinary energy was exhibited in a life like that of Titus Coan, the apostle to the Sandwich Islands, who, by his personal and pastoral labors received out of heathenism into the Christian Church more than thirteen thousand souls, and whose gifts and career have been rudely likened to those of Chrysostom! It is true that he who has a good mind and a believing heart, who loves his Master and his fellow-men, has in him the elements of a missionary; but there are, nevertheless, some special qualifications that go to make the efficient Pauline missionary — *e.g.* (1) a deedful and aggressive faith, not merely faith that

is able to save the soul, but faith that burns to save other men, that acts as an impelling motive, ardent and strong enough to carry one through and over the greatest obstacles to this good end. It is a principle that has in it an element of heroism, fired with an ambition to do great things, and not to build on other men's foundations, but to go out into the undiscovered realms of heathendom and make new conquests of love. (2) A hopeful spirit, one that is not given to despondency, but courageous and cheerful, that bends but does not break; that constitutes a man capable of working kindly with others, and whose energy does not develop itself in the selfish love of power. (3) A natural gift of persuasion, or a certain facility in dealing with men; a native eloquence and personal magnetism; an untaught skill to instruct and sway minds, that can adapt itself easily to new circumstances, new ways of thinking and illustration, and to all minds and hearts. It is true that almost every kind of talent now finds employment in the needs and work of the Mission House, but he who cannot learn a foreign tongue with tolerable readiness, will not possess the golden key to unlock the heathen mind. In the study of the character of the apostles, and especially of the apostle to the Gentiles, one will find, even to the gift of tongues, the primitive type of the Christian missionary — a type, we think, perpetuated and reflected in many of our foremost American missionaries, living and dead, whose names readily occur. These men did not think themselves great men, and perhaps were not so until they were tried by the work to which they gave themselves unreservedly. Though men of sound minds, some of them of brilliant minds, yet the "faith-talent" was their special gift. They asked only to go and do and suffer and die for Christ

The first zeal for the missionary work is now lost in the churches and theological seminaries. But have those who are now going forth to the ministry no peculiar call, no special reason to give the claims of foreign missions their earnest attention? At home or abroad we can be good servants of the Lord Jesus, but should there be no ambition among young men to rise to the opportunities of their age, to discern the signs of the times, to see the great things God is doing in the world, to hasten the coming of his kingdom? Instead of joining in petty sectarian and ecclesiastical controversies at home, instead of small gleanings in these well-worn fields, how noble were the sight of a small army of young men, strong in purity of purpose and holy zeal, departing from these shores and burning the ships of selfish care and human glory behind them, to hurl themselves (as we have used the figure), like Cortez's small host, into the vast multitudes of the heathen world, to fight their way with the Word and Spirit to the conquest of heathenism for the Christ. We need this Pauline enthusiasm in these calculating times. We need this ardent love. We need this holy zeal for the cause of the great Captain who has shown us the road by dying himself far in among his foes, opening the way for us to follow in his steps.

(6) It only remains to say a few words upon the actual condition of the heathen world and the prospects of the missionary cause.

Condition of the heathen world.

John Foster thought that the problem of moral evil, especially as presented in the stupendous form of the heathen world, could not be solved by reason; that it must be left unsolved in simple faith. We should endeavor, however, in the mean time, as loyal disciples of the Saviour, whose love is the fount of missions, to do what we can to solve this

terrible problem, striving to draw from it the lessons of discipline, self-denial, patience, love, and courageous faith.

God's counsels in respect of the heathen are a profound deep. If, indeed, the burden could not be laid upon Him, and the government of the world reposed in Him, the Christian could hardly live and be cheerful at the prospect of the existence of such a mass of moral and spiritual corruption.

That we should, as Christians, be kept, as Foster says, "in an habitual and alarming sense of the fact" of the moral peril of a large portion of the inhabitants of the world, two things should be ever before us—the representation of the Word of God in respect of the heathen, and the actual state of the heathen.

(1) The Scriptures strongly represent the condition of fearful responsibility in which the heathen lie. The Apostle Paul lays this down with distinctness. Their sin seems to be this, that as races and individuals they have to such an extent extinguished the truth or light of God in their minds, a truth which is congenital to the mind, and which nature is sufficient to keep alive, that they do not, on account of their evil lusts like to retain God in their hearts, and have wilfully obscured his law written in the conscience. They do not what they might do. They do not live up to the light they have.

(2) The actual moral and spiritual debased estate of the heathen world can doubtless hardly be exaggerated. The descriptions of missionaries are often but the expanding of Paul's catalogue of vices. Their moral corruption seems sometimes as if they had literally taken evil to be their good.

But God has not left himself without witnesses in every nation, even the darkest—men groping after God

if haply they might find him, and whose mental attitude, like that of the African eunuch and Cornelius the centurion, is such that Christ would be at once received if presented. There is something in every mind, however degraded, that the gospel is able to reach—a religious sense which belongs to man. If indeed there be no such intuition, no absolute power in man that can apprehend the infinite, then we confess there is nothing for religious teaching to appeal to, nothing to build faith upon. But, after all, notwithstanding its perversion, the heathen *mind* is left. The humanity is left which has its basis in the divine self-hood or being. There is the religious nature. This capacity for faith manifests itself in every form of religion ; and in every human intelligence, however debased, there is a distorted image of truth. There is a sense of right which is a reflection of God in the soul. Idolatry itself is a shadow of true worship. We would quote some strong words from Thomas Carlyle ("Lectures on Heroes") both as respects the sad bewilderment of paganism, and also the fact of the element of a certain genuineness in it as being the offspring of the religious sentiment in man :

"Surely it seems a very strange-looking thing this paganism ; almost inconceivable to us in these days. A bewildering, inextricable jungle of delusions, confusions, falsehoods, and absurdities, covering the whole field of life ! A thing that fills us with astonishment, almost, if it were possible, with incredulity ; for truly it is not easy to understand that sane men could ever calmly, with their eyes open, believe and live by such a set of doctrines. That men should have worshipped their poor fellow-man as a god, and not him only, but stocks and stones, and all manner of animate and inanimate objects ; and fashioned for themselves such a distracted chaos of

hallucinations by way of theory of the universe ; all this looks like an incredible fable. Nevertheless it is a clear fact that they did it. Such hideous, inextricable jungle of misworships, misbeliefs, men made as we are, did actually hold by and have life at home in. This is strange. Yes, we may pause in sorrow and silence over the depths of darkness that are in man, in all men, in us too." . . . "Some speculators have a short way of accounting for the pagan religion ; mere quackery, priestcraft, and dupery, say they ; no sane man ever did believe it—merely contrived to persuade other men, not worthy of the name of sane, to believe it ! It will be often our duty to protest against this sort of hypothesis about men's doings and history ; and I here, on the very threshold, protest against it in reference to paganism, and to all other *isms* by which man has ever for a length of time striven to walk in this world. They have all had a truth in them, or men would not have taken them up. Quackery and dupery do abound ; in religions, above all in the more advanced decaying stages of religions, they have fearfully abounded ; but quackery was never the originating influence in such things, it was not the health and life of such things, but their disease, the sure precursor of their being about to die. Let us never forget this. It seems to me a most mournful hypothesis, that of quackery giving birth to any faith even in savage men. Quackery gives birth to nothing ; gives death to all things. We shall not see into the true heart of anything, if we look merely at the quackeries of it ; if we do not reject the quackeries altogether ; as mere diseases, corruptions with which our and all men's sole duty is to have done with them, to sweep them out of our thoughts as out of our practice. We shall begin to have a chance of understanding paganism, when we first admit that to

its followers it was, at one time, earnestly true. Let us consider it very certain that men did believe in paganism ; men with open eyes, sound senses, men made altogether like ourselves ; that we, had we been there, should have believed in it."

As to the question which of the two preceded in the order of time, polytheism or theism, the argument, we think, is in favor of the latter. There must first have been one object for it to have been divided. Synthesis is a simpler, more original operation of the mind than analysis. Then there is the fact of an original revelation. Cardinal Manning says, probably with truth : " Though the existence of God may be proved by reason, and from lights of the natural order, it is certain that the knowledge of God's existence anticipated all such reasoning. The theism of the world is not a discovery. Mankind possessed it by primeval revelation, were penetrated and pervaded by it before any one doubted it, and reasoning did not precede, but followed the doubt. Theists came before philosophers, and theism before atheism, or even a doubt about the existence of God. St. Paul says, " The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse."

It may be reasoned that the order which pervades the universe forces a rational mind to recognize the unity of the Creator ; but we also believe that a direct revelation of this great truth was made to man in the very make of his mind, in the very circumstances of his original creation. He would not have been left to grope in the dark without the knowledge of the necessary truth. The truth that an original revelation of One God was once made to the race, of which revelation the ancient religions, even

the most polytheistic of them, retain the evidences, is argued with power by Max Müller in his review of Renan's "*Histoire Générale et Système Comparé des Langues Semitiques.*" Renan lays down the proposition that the monotheistic idea is the conception solely of the Semitic races; that it springs from an instinctive and constitutional cause in the frame of the Semitic mind, and not from the highest quality of mind either. But Müller shows that it cannot be so, that although the three great monotheistic religions, the Jewish, the Christian, and the Mohammedan sprang from the Semitic nations, yet that in the case of the Jew, for instance, there was a frequent and fearful tendency to a relapse into polytheistic worship, and that all other ancient nations and religions had the same original monotheistic conception, as is confessed and confirmed by St. Paul's language in his sermon on Mars' Hill, "Him whom ye ignorantly worship," *i.e.* through these various forms, images, symbols, and shadows "I show unto you." Müller asserts that many among the classic and even Indian heathens looked through this confusing polytheistic cloud and discerned the true and one God. "Thus Xenophanes, one of the earliest Greek heretics, boldly maintained that there was but one God and that he was not like unto men, either in body or mind. A poet in the Veda asserts distinctly, "They call him 'Indra,' 'Metra,' 'Varuna,' 'Agni,' then he is the 'well-winged, heavenly Garutmat;' that which is One, the wise." The ancient religions are now undergoing a more intelligent and candid investigation from a broad and comparative scholarship, and the truth, we doubt not, will be made to appear that in all nations and peoples there will be found, in Müller's language, "that the feeling of sonship is inherent in and inseparable from human nature. That

feeling may find expression in a thousand ways, but there breathes through all of them the inextinguishable conviction. 'It is he that hath made us, and not we ourselves.'" This feeling of sonship may with some races manifest itself in fear and trembling, and it may drive whole generations into religious madness and devil worship. In other countries it may tempt the creature into a fatal familiarity with the Creator, and end in an apotheosis of man, or a headlong plunging of the human into the divine. It may take, as with the Jews, the form of a simple assertion that "Adam was the Son of God," or it may be clothed in the mythological phraseology of the Hindoos, that Man was the descendant of the Self-Existing. But, in some form or other, the feeling of dependence on a higher Power breaks through in all the religions of the world, and explains to us the meaning of St. Paul, "That God, though in times past he suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The time has come when theological students and ministers, and indeed all thoughtful Christians, will make the study of comparative religion, of ancient religions as well as of the existing religions outside of Christendom, with a more earnest spirit of true syncretism and charity, with a much stronger hope of renovating the nations through a purer faith. Although not one of the heathen religions satisfactorily arrives at the true idea of God, or rightly explains the theory of the universe, or the fact of moral evil, or the way to holiness, yet in them all is traced the instinctive though baffled workings of the mind toward the higher truth. Idolatry, polytheism,

materialism, pantheism, developed from the wants of the soul, and the observation of the forces and phenomena of nature, succeed each other by turns.

The irrepressible moral instincts of humanity, the craving to find the cause for an effect, the yearning to be freed from the power and troublings of sin, the universal instinct of immortality, the desire of happiness, and the sense of right, longing for expression, are doubtless the deepest subjective origin of the religious systems of nature outside of Christianity; and could we doubt that something which is really good and true, mingled with a vast deal more that is corrupt, would be the result?

The varieties of religious belief, unguided by absolute truth, are really the result of the same law that produces varieties in society, manners, laws, and art.

Even polytheism and the mythological nature-religions, like that of the Greeks, were doubtless in their origin governed by natural laws which will be in the future more intelligently studied by those who desire to implant the true faith in heathen minds. This study will awaken hope. There will be seen to be beneath these systems an irresistible gravitation toward the idea of one God—the idea of pure theism. "Plato never could have sprung out of a race of barbarians," or of atheists. Aristotle's ethics have not been essentially improved upon excepting by the introduction into them of the principle of Christian love. "The ethic code of Buddha is superior to every heathen system, not excepting that of Zarathustra. It forbids the taking of life from even the humblest animal in creation, it prohibits falsehood, dishonesty, intemperance, and incontinence—vices which are referable to three predominant passions, concupiscence, anger, and ignorance. These involve hypocrisy, pride, and want of charity, ungenerous suspicion, covet-

ousness in every form, evil wishes to others, the betrayal of secrets, and the propagation of slander, all which forms of evil are strictly forbidden. On the other hand, every conceivable virtue and excellence are simultaneously enjoined, and forgiveness of injuries, the practice of charity, reverence of virtue, the cherishing of learning ; submission to discipline, veneration for parents, the care of one's family, a sinless vocation, contentment and gratitude, subjection to reproof, moderation in prosperity, submission under affliction, and cheerfulness at all times."

Beautiful, however, as many of the ethical precepts of Buddhism sound, the theories of Buddhism and of all heathen religions, ancient and modern, have failed in realizing in practice the virtues which they even vaguely proclaim. Polytheism gives man no law within himself. Buddhism is not a religion at all, but a philosophy, and a philosophy of the most transcendental description. It divorces religion from morality. It is, like some of the latest utterances of German philosophy (the philosophy of the Unconscious) the religion of despair. Its very heaven is so shadowy that it amounts to annihilation. But Max Müller truly says that " a comprehensive and scholar-like treatment of the religions of the world is still a desideratum ; and it is a part of Christian charity and candor to study the heathen religions before condemning them."

(7) Let us say in conclusion that foreign missions are no longer an experiment. They have proved by their fruits their right to be. Where even there is little visible fruit there has gone forth an ever-working and powerful influence. The Christian Church has at last an awakened consciousness of its debt of love to the heathen—that it

Foreign missions not an experiment.

is put in trust of the gospel to give it to those who have it not.

In India, China, Syria, Christian missionaries have made their indelible impression. They have stated their case. They have asserted the claims and set forth the nature of the new religion of Christ. The old systems and the new religion have been brought face to face. Many things in these countries actually favor the progress of Christianity. A sort of penumbra of the coming kingdom of God is spreading over them. As has already been said, God has given grounds of hope to encourage us to labor for the heathen, inasmuch as his living Spirit is present in the hearts of all his creatures; and in the fact that the gospel has power to reach that religious capacity, that sense of God, which, however deadened and obscured, still slumbers in every human soul, and which, even in the heathen mind, struggles tortuously to reach the source whence it came. There is something of perverted common truth, of the blind working of the religious principle, in many of the heathen religions, to which the gospel can, at some time, we believe, strongly and successfully appeal. The expectation of something better to come, as among the Hindus and the Mohammedans, the prevalence of the vague idea of a Messiah who is to renovate these moribund religions this is a sign not to be lost sight of. In the deep-rooted Confucian idea of the paternal relation and government, interwoven in all the life, worship, and civilization of China, the Christian belief in a heavenly Father finds a faint affinity and preparation; in the Indian conception of absorption into Buddha, the profound truth of man's being made a partaker of the divine nature through the incarnation and sufferings of Jesus Christ, is shadowed forth; in the Islamic faith in one God who is a Spirit,

the Christian truth of the unity and spirituality of the divine nature, as well as the central doctrine of a future judgment, awaken a certain response. Even the ante-Christian pantheism of the older pagan religions, which still lingers in them, is different from that, and has more sincerity in it, and more of the memory of a lost monotheism, than the deliberate anti-Christian pantheism of the modern naturalistic philosophy.

We look upon the Brahmo Somaj movement in India with interest, as an evidence of the spread of Christian truth, and, notwithstanding the severe criticisms that have been made by Christian journals upon Max Müller's remarks on this point, we coincide with him in thinking it to be an important movement, and, by the blessing of God, a great advance, leading to something still greater. It only does not go far enough. Let us, however, compare it with the bottomless systems of superstition that the Brahmo Somaj has emerged from, and then we will see its vast and hopeful progress. It has abandoned caste. It has taken up a missionary attitude and is preaching pure theism. It has given up all Oriental prejudices against Christianity. It is, in fact, a Christian theism, viewing God, in many respects, in a New Testament light, though not yet admitting the perfect light of Christ's divinity, and divine work for man. Its prayers are hardly to be distinguished from Christian prayers. It seeks after a holy life in union with God. It honors especially two great and deep principles of the religious life as set forth by Christ—viz., the forgiveness of others, and self-sacrifice. Its worship is devoid of superstitious rites, is rational, and consists of hymns, prayers, and a discourse upon some high moral and religious theme. It is among the best of natural religions tinged and deepened by Christianity. The late Keshub

Chunder Sen, its best and purest exponent, says of Christ :

"I have not derived my conceptions of Christ or his ethics from the dogmatic theology or the actual life of any class of his followers. I do not identify him with any Christian sect. I have gone direct to the Bible to ascertain the genuine doctrines of morality inculcated by Christ ; and it is my firm conviction that his teachings find a response in the universal consciousness of humanity, and are no more European than Asiatic, and that in his ethics 'there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian nor Scythian, bond nor free.' May we all learn to draw near to God by confessing to the spirit of these precepts." Shall we take no encouragement from such words, coming from the depths of India and from a native man and a body of native men, who accept Christ as "Lord" in the sense that he is the Holy One, or the representative of God's character and truth in human nature? Let them earnestly receive Christ as a Teacher, how long will it be before they receive him as a Redeemer?

We are disposed to find encouragement, therefore, in all this, as affording some vantage-ground for the gospel to occupy in those unchristianized lands, and as proving that God does not leave himself without witness among any people. And we see, too, that where the gospel goes it has fresh power and produces fruits of wonderful beauty, and its steps are like the advances of spring over the wintry earth. But those who have the gospel must still, as of old, send it to those who have it not. It depends greatly upon Christian pastors, if they themselves have the evangelic spirit, whether the churches are aroused to zeal, are led to pray, and to give, and to give themselves to this pure form of missionary service, and

are filled with activity in a work which looks beyond the horizon of the present, which is unselfish in its spirit, and whose principle of labor and success is wrapped up in the pregnant words, "According to your faith be it unto you!"

Never was it so true as now that "the field is the world." Never was the whole world so hopefully open to a true and humane and catholic gospel. Never have old errors and false religions and spiritual oppressive systems of error and doubt that have bound this groaning and travailing earth, shown such evident signs of weakness and readiness to vanish away. Never was such a call from the heart of humanity for His coming who is the "Desire of nations." Never was it so great a sin of unbelief for the Church and the disciples of Christ to be insensible to the debt of love they owe their fellow-men. The unity of God involves the unity of the human race. The new and divine law of love to our neighbor has taken on world-wide proportions that cannot be met by the best efforts of human philanthropy, or philosophy, however noble or ideally grand; for it seeks to free, and to transform with a divine life that which is immortal in humanity; it rises above every distinction of name and nation, and aims at bringing all men whom Christ redeemed into one true brotherhood of man, and under one blessed and everlasting fatherhood of God.

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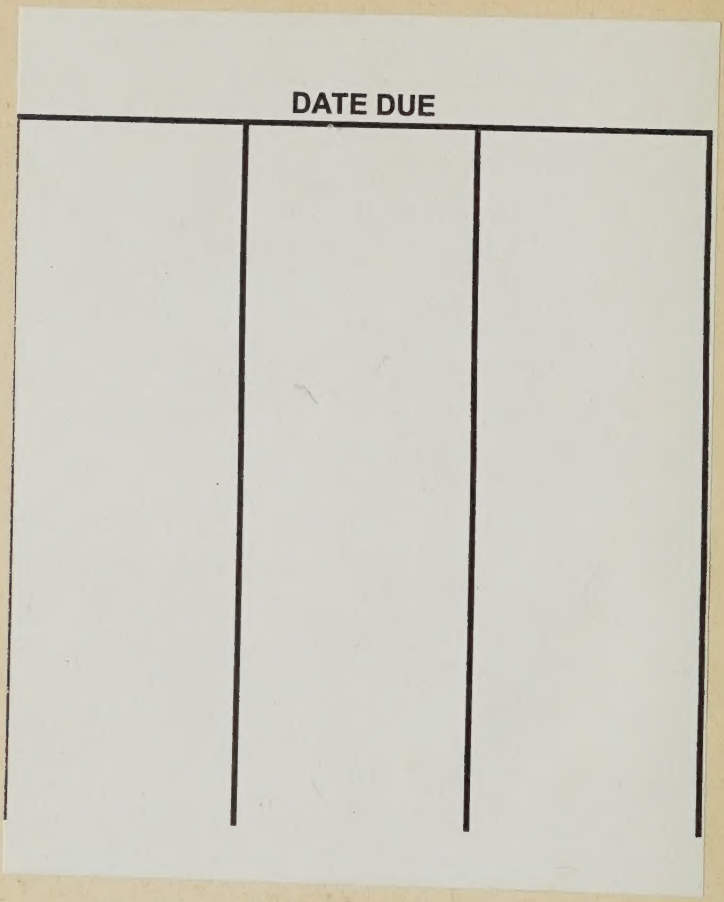
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